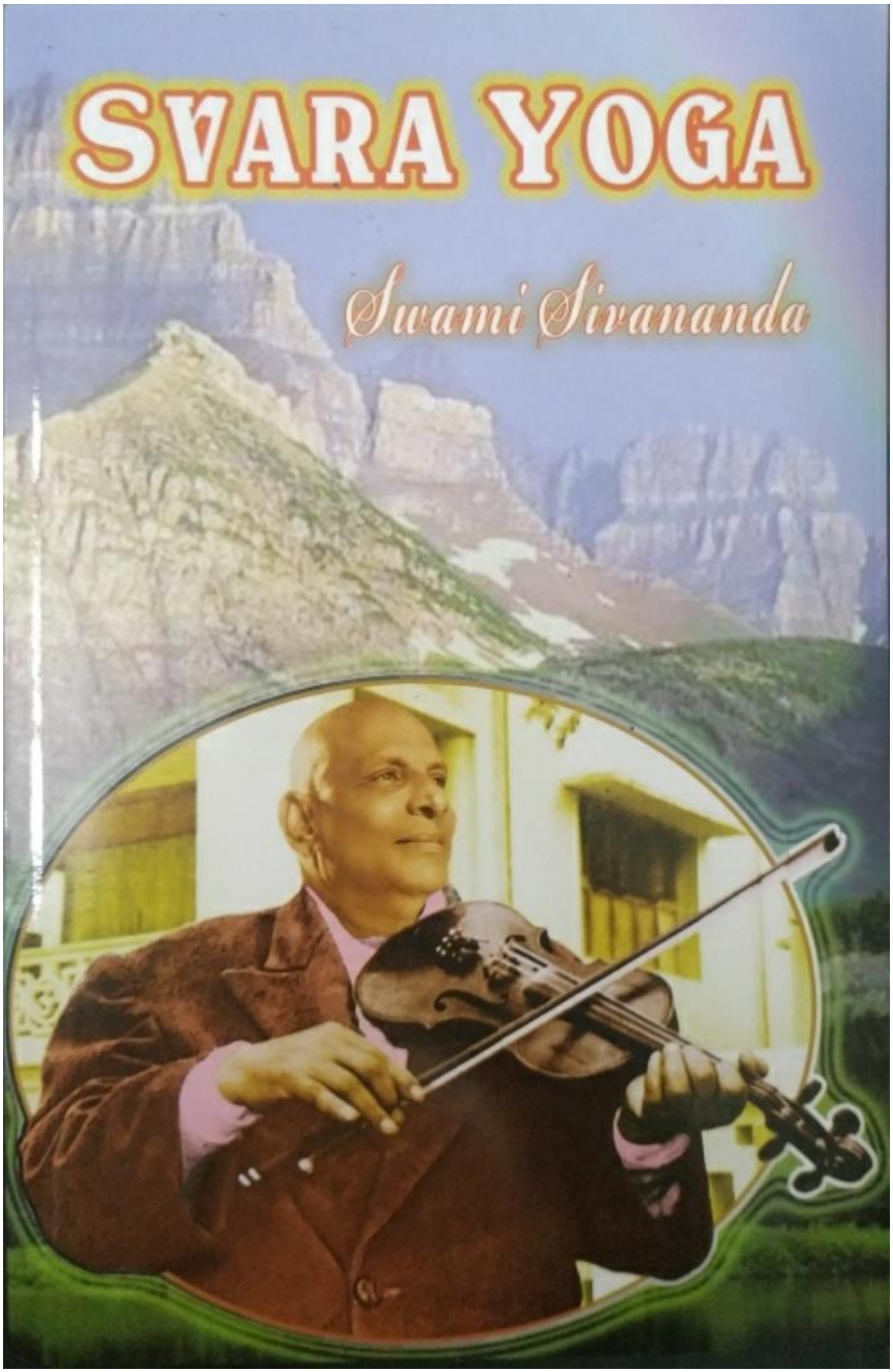
SVARA YOGA

Swami Sivananda



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Sri Swami Sivananda

Published by

THE DIVINE LIFE SOCIETY

P.O. SHIVANANDANAGAR-249 192

Distt. Tehri-Garhwal, Uttarakhand, Himalayas, India

www.sivanandaonline.org, www.dishq.org

First Edition: 1954

Second Edition: 2000

Third Edition: 2006

Fourth Edition: 2011

Fifth Edition: 2016

Sixth Edition: 2018

[500 Copies]

©The Divine Life Trust Society

ISBN 81-7052-235-8

ES 303

PRICE: 75/-

Published by Swami Padmanabhananda for

The Divine Life Society, Shivanandanagar, and printed by him

at the Yoga-Vedanta Forest Academy Press,

P.O. Shivanandanagar, Distt. Tehri-Garhwal, Uttarakhand,

Himalayas, India

For online orders and Catalogue visit: disbooks.org

PUBLISHERS' NOTE

Svara Yoga is an ancient Hindu science and Art that has fully analysed the working of the Life-Principle, Prana, and the functioning of Life within this body. It deals with the various channels along which the Prana vibrates within this body animating it and also prescribes means to regulate the flow of Prana to ensure good health and longevity. This Science or Yoga of Svara is more subtler and all-comprehensive than the Science of Pranayama, which when compared to the former, is but a bare outline of Svara Yoga. In Svara Yoga we find various effective means to check disease and death. This Yoga of breath should be practised under the direct guidance of a fully qualified Yogi.

The modern Rishi and Yogi of the twentieth century, Swami Sivananda, has within the pages of this publication, dealt with the little known, though important, branch of traditional scientific Yogic knowledge, that has not found in its general treatment in such publications of his as The Science of Pranayama, Hatha Yoga, Practice of Yoga and Kundalini Yoga. To the spiritual aspirants as well as to lay readers, the contents of this book are full of practical import and the amount of its value, it may be superfluous to say, is relative to the particular requirements of the individual readers.

-THE DIVINE LIFE SOCIETY

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Chapter 1

INTRODUCTION

Life has ever remained a mystery in spite of the inestimable progress that Science has made during the recent few centuries. Even an all-round research conducted by medical experts could not solve this mystery. In short, 'Life' has never become an object for being experimented upon in any laboratory, save the mind-laboratory of the Rishis, the sages and seers of Bharatavarsha. Our only guide, to solve this riddle of life therefore, is the knowledge which we have inherited from our ancients, the Rishis and Yogis of our land.

In the annals of the history of Indian philosophy, Yoga-Vedanta, we come across many a sane view of Life. Various schools of philosophy have differently interpreted and analysed Life, in its own inimitable way. But, the crowning glory of Hindu thought, Upanishads, has given us a correct presentation of Life. An impartial and complete analysis of birth, growth and functioning of every animate being led them-the seers of the Upanishads to the conclusion that breath is life, energy and activity, that breathing is life, energy and activity.

Man, as we see him, is essentially made up of three parts. Firstly, we see a mass of flesh and blood, interwoven with a net-work of nerves and supported by a frame-work of bones. This mass of flesh is incapable of any action by itself. Secondly, there is the Consciousness that resides within this inert mass. Consciousness, too, is non-active by virtue of being non-dual. Even for the Jiva who possesses the ego, it is all like pitch-darkness covering a whole town, in the causal state. There is no activity either in the causal state. In the next lower state, the subtle or astral state, activity begins. The connecting link, as it is, between the Jiva and his astral body is Prana, Vital Force. Correspondingly, the connecting link between the astral body and the gross physical body is the air that we take in. The air that we breathe is a correspondingly grosser form of the Prana that it contains.

It is the movement of the Prana that activates the various centres of the subtle Jnanendriyas and Karmendriyas. It is the movement of the air that we breathe, within this body, that activates our various limbs and organs, supports every action of our body.

In the Isavasyopanishad you will find: Tasminnapc Matarisva Dadhati, which translated, by It, Matarisvan (the air, Sutratman) supports the activity of all the living beings. In the second Prasna of the Prasnopanishad you will find: Taan Varishtah Praana Uvaacha... Avashtabhyc Vidhaarayaameeti, Prana, the greatest, said to them: "Be not lost in delusion, I alone dividing myself fivefold, support this body and keep it." Again, you will find the same idea in Brihadaranyaka Upanishad (VI-1).

Without this Prana or Vital Force, no action is possible for any animate being. On one side the individualised ego exists and on the other side, its vehicle, the body, gross or subtle, exists. The ego successively identifies itself with anything and everything it comes across. Now it thinks it is the body. The next moment, when something wrong happens to the breathing system, it identifies itself with that. But, in truth, it is beyond all this, and further, it is in a position to control all this, to analytically study the actions of the physical body and the Prana.

When once man has learned how to manipulate this Prana, he will easily solve the riddle of life, and getting mastery over life, can lead a disease-free life for eternal years. He will be in a position to draw more and more of this energy-principle, the vital Force, from the Cosmos by a mere thought of the mind. He can ever remain young, having thus known the secret of tapping energy from the Cosmos, having learnt how to manipulate and sustain life. This is the Yogic way of cheating time, of being able to turn out dynamic work all through the twenty-four hours of the day, ever retaining freshness and abundance of energy and youth.

The Real Chyavanaprash

In the market today you will find the Ayurvedic tonic Chyavanaprash which takes the name from the Sage, Chyavana, of yore. The Puranic story of Chyavana Rishi tells us how the great Rishi befriended the divine Twins, Aswini Kumaras and regained youth. The Ayurvedic tonic Chyavanaprash is also intended to retain youth and energy.

The esoteric meaning of the story of Rishi Chyavana has got a special significance. Chyavana represents the human body and is derived etymologically from the Sanskrit root, Chyu, to go. It is never fixed but always moves from one state to the other, thus it grows from childhood to old age, and finally dissolves. The Devas are the Jnanendriyas in the body. They are ever maintained young and energetic by the force of Prana. Just like we resort to the physician for bodily ailments, for their supply of energy and vitality they will have to depend upon Prana. The Aswini Kumaras are the Prana and Apana. They are termed so, because they are always galloping within this body like two horses, without rest for even a moment. Further, they are inseparable. That is why they are referred to as the Twins. Chyavana's befriending the Twins means bringing under control the Prana and Apana and utilising them to enjoy youth, vigour and energy.

Thus the real Chyavanaprash, the medicine that Rishi Chyavana used to attain everlasting youth, is the control and manipulation of breath through Yoga, and this alone is the never-failing nervine tonic and energy-giver. Therefore, it is the imperative need for every individual who wishes to lead a healthy life of longevity, full of energy, of pep, vim and vigour.

Health and Longevity

With advancing age toxicity is inevitable. If that is arrested, humanly speaking, illnesses due to advancing age can be arrested.

Toxicity due to advancing age can be arrested by combining the following:

Viparеeta Karani, not less than one hour, both morning and evening.

Saraswati Chalana, not less than 45 minutes, both morning and evening.

Saraswati Chalana should be immediately followed by Bhastrika.

And Bandha Traya is to be practised in the following order: first Saraswati Chalana, second Jalandhara Bandha, third Uddiyana Bandha and fourth Moola Bandha.

If the above be combined with Kevala Kumbhaka, old age onset can be arrested.

Svara Yoga

Svara Yoga is an ancient Hindu science and Art that has fully analysed the working of this Life-Principle, Prana, and the functioning of Life within this body. It deals with the various channels along which the Prana vibrates within this body animating it and also prescribes means to regulate the flow of Prana to ensure good health and longevity. This Science or Yoga of Svara is more subtler and all-comprehensive than the Science of Pranayama, which when compared to the former, is but a bare outline of Svara Yoga. In Svara Yoga we find various effective means to check disease and death. This Yoga of breath should be practised under the direct guidance of a fully qualified Yogi.

Chapter II

SVARA AND YOGA

Svara means the air breathed through the nostrils and snoring as well. It is derived from the root Svar, to sound. Svara also means breathing.

The breathing is not always equal in both the nostrils. While it stops functioning in one of the nostrils, it rises in the other. This rising of the breath, now and then, in one or the other nostril, is called 'Udaya' or Svarodaya.

The ancient Rishis found certain things peculiar in the rise and fall of breath in each of the two nostrils, that affected, rather governed, their various activities. The sustenance of life in this body, the functioning of the various internal organs, fullness of health or the appearance of disease, equanimity or tossing of the mind, all depended on the flow of breath in either of the nostrils.

They have recorded their experiments of this analytical study of the functioning of breath and variously termed it as 'Svarodaya', 'Svara Vijnana', 'Svara Sastra', etc.

Svara or breath is the first cause for all beings, because, without it no action is possible. Svara gets perfected in this physical body, but is dependent on the Nadis or astral tubes within which it circulates. The astral body, Linga Sareera, is made up of Svara and the astral tubes (Nadis).

Svara is one only. Firstly it divides itself into three parts, secondly it functions in a fivefold way and from this it manifests in twenty-five different varieties without losing its integrality.

Svara is the reflection of Brahman. A knowledge more secret than the Svara Yoga, a wealth more useful than Svara Yoga, have never been found. In the Svara are the Vedas and the Sastras. It is the hidden of the hidden, the secret of the secret, the revealer of Brahman or the Eternal, the bestower of supreme peace and bliss.

By knowing the nature of inhalation and exhalation, by having a comprehensive understanding of Svara Yoga, in theory and practice, there comes into being the knowledge of past, present and future, and miraculous powers as well, to control the actions of Time. By this power of Svara Yoga one verily goes beyond Death and attains the power to cast away the physical body at will or to prolong it for a very long time.

Yoga

Yoga is derived from the root Yuj, to unite. In its highest sense it means the union of the individual soul with the Supreme Soul, the union of the part with the whole, the merger of the microcosm in the macrocosm. It is a sublime science that links the various planes of existence-physical, astral, mental, intellectual and intuitional and leads to a harmonious development of all of them.

Yoga is thought of by many to be something extraneous in the ordinary walk of life of every individual, as something concerned only with those who have dedicated their lives to the cause of Self-realisation or realisation of God, having renounced the material walk of life. It is not to be considered so.

Yogic practices are the imperative need of the day. Any art or science that leads to a harmonious development of the different faculties in man, that leads to the fullest perfection of life in all its aspects and that bestows upon an individual health, longevity, happiness, all-round success, and mental equipoise and peace, and finally Immortality can be called Yoga.

Harmonious development, all round success and perfection of health and life is the keynote of Yoga.

The practice of any Yoga should be regular, systematic and, further, practised with a perfect detachment to the bye-paths that tempt the individual with some power or other.

There are various types of Yogas that help one develop one aspect or the other in an individual. Hatha Yoga and Pranayama help to attain perfection of health and body. But Svara Yoga dives deep into the mysteries of the Life-Principle and offers guidance to every act of the individual and forewarns him as well, in many a case.

Success in life, accumulation of wealth and attainment of mental peace depend upon one's health and activities. Svara Yoga controls both of them. It cautions about a disease that shall appear in the future and prescribes, as well, the remedy for any disease that may be latent in an individual. It prescribes again proper moments to undertake fresh activities so as to attain maximum good. So, Svara Yoga is a Secret Science of Health and Longevity, of success and wealth, of eternal Peace and Immortality.

Chapter III

PRANA AND ITS DIVISIONS

Prana is the name given to the Universal Principle that sustains and supports all forms of activity and energy. It circulates within the air that we breathe in but it is neither the air nor any of its constituents.

Along with every inhaling breathe, man draws into his system an abundance of Prana. Merely because it contains oxygen, the air cannot support life and maintain activity within this body. It should contain an abundance of Prana. If the oxygen in the air supports and helps the maintenance of the gross, physical body, the Prana contained in it, the Prana that eludes the grip of the scientists, sustains the subtle body and the Jnanendriyas, the astral body that eludes the diagnosis of the doctor.

Disease has essentially its root in the astral frame-work. As such, it defies the efforts of a doctor to diagnose it. But, Prana can reach deeper into the subtler spheres and as such sets right the disease, raises the lowered level of health to its original level.

Prana sustains the nervous system of the physical body, too, and is utilised by the mind and exhausted by willing, thinking, etc. Even our physical actions, the movement of the muscles and limbs, need a certain portion of the nerve-force which is but Prana only. Keeping in view the fact that we draw our supply of Prana from the Cosmos through our breathing system, we should know how to maintain our breathing system properly and also how the Prana helps our actions and circulates in our body.

Nadis or Astral Tubes

The Nadi or the astral tube is the vehicle for Prana. Just like the circulation of blood in the blood vessels, tiny and big, Prana is carried to the different parts of our body through the Nadis or the astral tubes.

There are 72,000 Nadis within the human body. They belong to the astral body and are not therefore visible to our physical eye. Nevertheless, we can feel the course of Prana through these astral channels by a keen inwardly gaze. They pervade the inner or astral body (Linga Sareera) and depend upon the circulation of Prana. They have their origin in the region of the navel, the Kanda Sthana.

At Muladhara Chakra, in the seat of Kundalini, the Serpentine Power, there is a Nadi coiled like a serpent. From it originate twenty Nadis, ten branching upwards and ten downwards.

There exists a Chakra, made up of the following ten Nadis, viz., Ida, Pingala, Sushumna, Gandhari, Hastijihva, Pusha, Alambusha, Kuhu, Shankini and Sharada.

Among the above ten, Ida, Pingala and Sushumna carry Marut or the Breath of Life in them.

The route of Sushumna is called the path of Time and it leads to Brahmarandhra, the gateway or opening that leads to Chidakasa or the transcendental plane of Brahman, Super Consciousness that is non-dual.

The Nadis Pusha and Alambusha are connected with the sense of sight; Gandhari and Hastijihva with the sense of hearing. Shankini is related to the hole above the pineal gland while Kuhu is connected with the anus. Sharada is related to the mouth.

Divisions of Breath

Prana or the Vital Force that we breathe in along with the air is also divided into ten divisions without losing its integrality. These apparent divisions are made in accordance with the various activities of the individual being, subjectively, with the help of the Prana. The ten divisions are Prana, Apana, Vyana, Udana, Samana, Naga, Kurma, Krikara, Devadatta and Dhananjaya.

Prana is the most important of the ten and works in the following regions, namely, the facial region, nostrils, navel and above the heart-lotus. It is the cause for sound, utterance, breath, shortness of breath and cough.

Apana circulates in the region of the anus, penis, and at the sides. It also vibrates in the thighs, testicles and is and below the navel cavity. It activates the above organs and parts of the body and helps urination, defecation and excretion.

Vyana controls the functions not attended to by Prana and Apana in their respective regions. It circulates in the eyes, ears, waist and nostrils and private parts.

Samana pervades all over the body and circulates in all the 72,000 Nadis and carries with it the fire of hunger. It helps digestion and the using up of all the food consumed by an individual.

Udana's field of action is represented by all the joints and the throat. It helps the various limbs to function.

Naga controls speech while Kurma is in charge of the winking of the eye-lids. Krikara is behind hunger and thirst; he causes them. Devadatta is concerned with expansion such as yawning, and Dhananjaya causes the sound in ears (heard while we plug the ears.)

Cleansing the Body

We have seen above as to the importance of the proper functioning of Prana by virtue of its being linked with every activity of ours. So, we should always keep the body, physical and astral, clean and help the flow of Prana through the astral channels. Otherwise, there will be a stoppage of the corresponding functions and that will lead to a diseased condition of body.

The art of cleansing the physical body and mind with the help of Prana, is composed of the three stages, Rechaka, Puraka and Kumbhaka.

To begin with, inhale through Ida Nadi (Chandra Nadi, Left Nostril) and exhale through Pingala Nadi (Surya Nadi, Right Nostril). First firmly establish yourself in this practice, by doing it three times daily, morning, noon and evening, for a month. At each sitting, do this for 20 to 100 times, gradually increasing it day by day, from 20 to 100.

Sit in Padmasana with Udyana Bandha. Exhale the air slowly and naturally, without making sound or using any extra force. Exhalation should be slowly done without jerking, using the breath and aiming at the fifth ventricle or sixteenth Kala. It helps to burn all sins and effects a charming personality. This is Rechaka.

Puraka means filling up. One fills the entire body with life or Vital Force even as he inhales air from outside. Care should be taken to see that every part of the body is filled with Prana or the Vital Force while doing this act. Puraka also should be done slowly without haste or jerk.

This act of filling the body with air (Prana) should be done till we feel it near the crown of the head. This gives manliness, courage, strength, growth and fulfilment and a divine glow in the personality.

Next comes the third and last act. It is retaining the breath inhaled. Try to retain the breath without fear, without shaking the body. This is called Kumbhaka. If you are disturbed in this act, slowly and steadily exhale without any fear or anxiety. You should use your will power to retain the air inhaled and do not force the air inside by continuing the act of inhalation. This sort of retention burns the poison within the system, digests the food and kills all bad humours.

The practice of Kumbhaka should be taken during the second month of practice, and not before. The first month should be fully devoted to mere exhalation and inhalation. The Nadi gets purified by that and becomes fit for doing Kumbhaka.

Rules to be Observed

Those who practise Pranayama, breath-control, should observe the following rules, in addition to what they may receive from time to time from their teachers.

1. Should take Sattvic diet avoiding chillies, salt, sour and pungent things.
2. Should avoid liquors, meat, tobacco, etc. And should observe Brahmacharya.
3. Should never bathe in cold water, in a river or tank. Should take bath in lukewarm water. Since Pranayama produces a vast amount of heat internally, cold water baths may lead to cough or cold.
4. Kumbhaka should be done during the early hours of the morning or during the evening hours, when it is generally cool.
5. It will be good if Pranayama is practised in calm and cool places like river banks, gardens, or in places resorted to by Yogis for seclusion.
6. Pranayama should be practised when there is a flow of fresh breeze, pure and free from the impurities of the city atmosphere. Otherwise, you will be taking into your system the impurities contained in the air.

Chapter IV

THE SUN, MOON AND THE FIRE

In the foregoing chapter we have seen the various divisions of breath and that of the astral tubes, Nadis. Of the ten Nadis, which we mentioned as going upwards from the navel, three are most important, namely Ida, Pingala and Sushumna. The sane leading of a healthy life of longevity and peace that shall bless us with Immortality depends upon the nature of the flow of breath through these three Nadis, and the rhythm and ease with which it flows.

Ida or Chandra Nadi (the Moon) is determined by the flow of breath through the left nostril. Pingala or Surya Nadi (the Sun) is determined by a flow in the right nostril.

These two Nadis function alternately. The change of flow from one nostril to the other is called Vishuvat The time when this change occurs is highly inauspicious and no good or bad act should be done at that time, at the time of Vishuvat.

When during the change of flow there is an obstruction in the new channel, naturally there will be a forcible expulsion of the obstructing matter and the clearance of the passage, generally resulting in a mild or heavy sneezing. That is why sneezing is considered as an ill-omen, it denoting Vishuvat.

Each of the two Nadis function alternately, each for a period of one hour or 2 Ghatikas, starting from sunrise.

Ida and Pingala are not the gross sympathetic chains. In the physical body they tentatively correspond to the right and the left sympathetic chains.

Ida starts from the right testis and Pingala from the left testis. They meet with Sushumna at the Muladhara

Chakra and make a knot there. The junction of the three Nadis at Muladhara is known as Mukta Triveni. Ganga, Yamuna and Saraswati dwell in Pingala, Ida and Sushumna, respectively. Their meeting place is called Brahma Granthi. Again they meet at Anahata and Ajna Chakras.

Sushumna

This is the most important of the three important Nadis which we have taken into consideration.

When the breath changes its flow from one nostril to the other in quick succession with every breath, it is termed to be in Sushumna and considered to be inauspicious for any act. This state of flow is called Vishuvat which means, destroyer of all actions.

It denotes Vikshepa or tossing of the mind, restlessness, haste, non-fixity and hesitation of the mind and a defective posture of the body as well. In this state one is advised to take rest and recover the balance of

mind. No act should be done at this time because it denotes that the mind is not steady or firm in its motive and that there is doubt and hesitation. Hasty actions always make one to repent afterwards.

There is a second variety of Sushumna and it is cognised by the flow of breath simultaneously through both the nostrils, and is further characterised by the evenness of flow without any jerk, and by a concentration of the mind on any one of the six Chakras.

It is the best opportunity to concentrate and meditate upon the Lord during Sushumna, there being a natural tendency of the mind as such to be calm and fixed. There should be no other undertaking.

It is very difficult to maintain a constant flow of breath through Sushumna and therefore, even the short and insignificant duration for which the Sushumna flows should be used to give the maximum good.

The Characteristics of the Nadis

Ida is cooling and Pingala is heating. Pingala digests the food. Ida is of pale colour; Sakti-rupa. Pingala is of fiery red colour, Rudra-rupa. Ida and Pingala indicate Kala, time, and Sushumna swallows time.

In the bright fortnight Ida is powerful. Pingala is powerful during the dark fortnight. In Ida the appearance of breath is that of Amrita. It is the great nourisher of the world. In the right, the world is always born.

The Chandra Nadi is regarded as feminine. It is associated with blackness and with the fixed signs of the zodiac. The Surya Nadi is regarded as masculine. It is associated with whiteness and with the moveable signs of the zodiac. The Agni Nadi (fire, Sushumna) is regarded as neuter and is associated with the common signs of the zodiac.

The Chandra Nadi has influence over the western and southern quarters. The Surya Nadi has influence over the eastern and northern quarters.

The Chandra or Ida is above in the third ventricle and the Sun or Pingala is just below the solar plexus.

In between, when the Prana solely circulates within the Sushumna, one gets lost to the external world. This is the preparation for Samadhi and is an excellent one.

Cheating Time

The man who is an adept in controlling the function of the three Nadis and who can still the Prana in Sushumna, cleanses the mind, and he alone can cheat or transcend time, Kaala or Death..

The person who has thus stilled the Prana in Sushumna should attempt to lead it towards Brahmarandhra and then he will experience Samadhi or the Super-conscious State.

The Yogi knows the time of his death. He takes his Prana to Sushumna, leads it to Brahmarandhra and defies time or Death.

Time or Death is called Kaalah Too many events are linked by time; hence He is called so-Kalayatiiti kaalah. Birth and death are within time. To go beyond time is to go beyond birth and death, to attain Immortality.

Sun and Moon, the two Nadis, determine the day and night for all beings. When they are functioning, day and night are passing one after another, life gets exhausted thereby. Every time you exhale, you lose 4 Angulas of breath; you inhale 8 Angulas whereas exhale 12 Angulas. In mortals, mainly the Chandra Nadi functions. By checking the flow through Chandra Nadi one can live longer. By controlling the flow through both the Nadis, Ida and Pingala, one lives for a very long time.

Sushumna is the eater of time. This is the greatest

Yogic secret. By confining the breath to Sushumna, one enjoys sound health and infinitely prolongs life. By leading the breath along the Sushumna to the crown of the head, one attains Immortality, drinks Amrita, Nectar. When you detect Death, restrain your breath in Sushumna. Death will run away from you.

That is how you should get over death and enjoy good health and prolong life indefinitely.

Chapter V

SVARA VIJNANA

The flow of breath through Ida, Pingala and Sushumna Nadis holds a special significance with reference to our healthy living and activity. In this chapter we shall study in detail some more facts regarding the flow of breath in the above three Nadis.

Duration of the Flow

Each of the two Nadis, Ida and Pingala, function alternately for a period of 2½ Ghatikas (one hour) at a stretch, beginning from sunrise. Thus, in the course of a single day (twenty-four hours), the breath flows twelve times in Ida and twelve times in Pingala. This indicates the normal functioning of the breath and the Nadis and good health as well.

Generally, Sushumna does not function when the man is engaged in actions, either mental or physical. Only when the mind gets concentrated and controlled with all its Vrittis subsided, the Sushumna (flow of breath simultaneously from both the nostrils) functions. If, on the other hand, the other variety of Sushumna (fluctuation of the flow at rapid speed and with jerk) functions during the waking state of a man or when the mind is not in a meditative mood, it denotes certain disturbances in the normal flow of breath.

Healthy Flow

In addition to the above rule that controls the flow of breath in the two Nadis, the lunar days also influence the functioning of the Nadis but does not change the duration stated above.

Here it should be borne in mind that the moon exercises a powerful influence over the human mind. In the Purusha Sukta you will find, Chandrama Manasc Jatah-the moon is born of the mind (of the Virat Purusha, the Cosmic Being). In the cosmos, the moon is controlled by the Cosmic Mind. The individual mind being a speck of the Cosmic Mind has therefore the connection with the moon, and being only a speck, it feels itself controlled by the moon.

When the moon waxes and wanes, its connection with the mind also fluctuates, and thus there arises a sympathetic reaction in the mind. Hence, the relationship between the flow of breath and the lunar days.

On the first day of the bright fortnight, the flow starts for the day with Ida or Chandra Nadi. Thereafter, it regularly changes its course at the end of each hour of the day, from Ida to Pingala and Pingala to Ida. This procedure continues for three days. On the morning of the fourth lunar day (of the bright half) the flow starts from Pingala or Surya Nadi, with hourly changes as mentioned above and this, too, continues for

three days. Thus, there is a change in the flow of breath on every fourth lunar day morning. If, on any day, the flow starts with Ida, the fourth day from that is marked by a flow in Pingala at sunrise.

The reverse is the case with the dark fortnight. The first lunar day of the dark fortnight starts with Pingala functioning at sunrise and flows with hourly changes and the changes at the end of every third day as detailed above. To summarise:

Ida flows at sunrise on the following days: 1^{st}, 2^{nd} and 3^{rd}; 7^{th}, 8^{th} and 9^{th}; 13^{th}, 14^{th} and 15^{th} lunar days of the bright half; and on the 4^{th}, 5^{th} and 6^{th}; and 10^{th}, 11^{th} and 12^{th} lunar days of the dark half.

Pingala starts on the following days: 1^{st}, 2^{nd} and 3^{rd}; 7^{th}, 8^{th} and 9^{th}; 13^{th}, 14^{th} and 15^{th} of the dark half, and 4^{th}, 5^{th} and 6^{th}; and 10^{th}, 11^{th} and 12^{th} of the bright half.

The above indicates the natural and normal flow in a healthy man. If it be otherwise, then internal disorders are indicated. They can be rectified at once without being allowed to develop and become serious ones, by setting right the flow. This takes place without the help of medicines but with the help of Prana.

Significance of the Flow

Ida at sunrise and Pingala at sunset are auspicious. Ill health and harmful results are denoted if the flow be otherwise.

A continuous flow of Ida throughout the day and Pingala at night makes one a great Yogi.

Success in all undertakings results if the flow be in the Chandra Nadi on Mondays, Wednesdays, Thursdays and Fridays of the bright half of the lunar month.

Similarly, a flow in the Surya Nadi on Sundays, Tuesdays and Saturdays of dark fortnight denotes all-round success.

The following orders of flow are also good, viz., Ida during morning and noon and Pingala during the evening.

Again, the flow of breath along Ida and Pingala is related to the zodiacal signs rising in the East. The flow of Ida is good while Taurus, Cancer, Virgo, Scorpio, Capricornus or Pisces rises in the East. The flow of Pingala is good while the remaining six rise.

Changing the Flow

The auspicious and inauspicious flows are mentioned above, so that each individual can regulate and direct the flow of breath along a particular channel at a particular time, to bless his undertakings with success. A knowledge of the various means of changing the direction of flow, therefore, is essential. There are various means of changing the course of breath from one nostril to the other, of which few are mentioned here.

1. Plug the nostril (any one) with a light cotton pad. The breath will flow through the other (open, free) nostril.
2. You can close the nostril through which the breath flows with your thumb. This will divert the flow through the other nostril.

3. When Ida flows, place the left palm on the ground (while sitting on the ground in Sukha Asana or Padmasana) and press the left elbow on the left side just underneath the ribs, applying a little pressure. Slightly incline your body towards the left side. The flow of breath will change from left to right. The same should be done on the right side with the right elbow if you wish to change the flow from right to left.
4. You can use the Yoga Danda, a small staff of about one cubit in length with a U-shaped piece fixed horizontally at the top. Place the portion of the hand just below the arm-pit in the U-shaped groove. Apply slight pressure and bend a little on that side. The flow will be diverted to the other side. The same can also be done with the help of a long staff while walking or standing.
5. The mind also can be trained to control the flow. Just like controlling the bodily muscles, by a mere thought of the mind, the flow can be changed from one nostril to the other.
6. If you are lying on your left side, the flow will be through the right nostril and vice versa.

You shall have to change the flow as and when necessary, according to your requirements. Changing the flow to Sushumna is slightly difficult and maintaining it there is still more difficult.

Changing to Sushumna

The following methods will help one in changing the flow from either of the Nadis to Sushumna.

1. Lie flat on your back on the ground, without using pillow. Concentrate on the tip of the nose or on the space between the two eye-brows, Trikuti. Sushumna will function.
2. Sit erect in Sukhasana, Padmasana or Siddhasana. Do a few rounds of Bhastrika Pranayama. Concentrate as above. The flow will be through Sushumna.
3. Concentration on any one of the six Chakras will also help a flow in Sushumna.

It is the steadiness of the vertical posture in which the spinal column will be in a straight line, and the intensity of the concentration and fixity of thought that goes to ensure a flow of breath in Sushumna. That alone will help maintaining the flow. If anyone of the above three gets disturbed, the breath will be diverted along the right or the left nostril.

Use of the Nadis

During the flow of Surya Nadi, strength, vitality and good digestion are ensured. During the flow of Chandra Nadi, digestion takes place but poisons are formed in the system. Sushumna leads to final beatitude.

While sleeping on the left side, the Surya Nadi functions and the mind sleeps well; because, Chandra Nadi is given rest. If Chandra Nadi flows while sleeping, it will be a disturbed sleep, may be, dreams are seen.

Hita Nadi (in which the mind rests on its way to deep sleep) is slightly to the left and it should not be disturbed by a flow in Chandra Nadi while the man sleeps. With Hita Nadi disturbed, dreams result.

Therefore, you should always sleep on your left side allowing the Surya Nadi to function. Thus, two things are had, viz., sound sleep and ideal digestion leading to health and strength and vitality.

You can keep your consciousness awake while allowing the senses and the lower mind to sleep, if you go to sleep on your right side. This should be attempted only when you are freed from the tossing of the mind and desires and are sure that no dream will occur.

In all your external activities which are calculated to do good, individual and universal, see that they are started while the Chandra Nadi functions. The following are some of the good acts that can be begun during a flow in Ida:

Entering new mode or walk of life, starting scriptural studies, travelling, meeting friends, relations and elders; erecting buildings and temples, cultivation, taking new appointments, marriage, wearing new clothes and jewellery, and preparing nourishing medicines.

Surya Nadi should function while a study of Mantra Sastra (Black Magic) relating to Rajasic or Tamasic deity is started. While eating and taking bath also, Surya Nadi should function.

In short, acts of lasting good should be started while breath flows through Ida and all acts that are either transitory or temporary in their nature should be performed while Pingala or Surya Nadi functions.

Sushumna should always be reserved for spiritual good, for concentration and meditation, for doing Kumbhaka,

(Note: A list of various acts that are to be undertaken respectively during the flow of Ida and Pingala, is appended to the book.)

Chapter VI

THE TATTVAS

Creation is but a play of three Gunas (Sattva, Rajas and Tamas) and the five elements, viz., Prithivi (earth), Apas (water), Tejas (fire), Vayu (air) and Akasa (ether), in their non-quintuplicated and quintuplicated forms. Starting from Brahma Loka (the Subtlest Plane of Objective Consciousness) right down to this mundane world of ours, everything is made up of the above-mentioned three Gunas and the five Tattvas.

In the different planes, in between, only the astral tubes (Nadis) differ. With every act of inhalation or exhalation, there is a simultaneous rise and fall of these Tattvas. An all-comprehensive knowledge of the flow of breath with special insight into the movement of the Tattvas in it, leads one to Salvation. There is a Tamil proverb which runs thus: Saram Paarppaan Param Paarppaan; which when translated means, 'He who sees well the rise and fall of the Tattvas and knows their various influence in the field of creation, sees the Transcendental.'

The Five Tattvas

Prithivi: The seat of Prithivi Tattva is at Muladhara Chakra. Its colour is yellow. Its Tanmatra is Gandha or smell. The sense of smell (and hence nose) is the Jnanendriya that is connected with this Tattva, and anus is the Karmendriya (organ of action) that is connected with this Tattva. While this Tattva reigns supreme, diseases like jaundice, mental debility, fear, etc., arise. The Bijakshara for this Tattva is 'Lam'.

Apas: The seat of this Tattva, Apas or water, is at the Svadhishthana Chakra, at the root of the generative organ. This Tattva is white in colour. It is connected with the sense of taste (tongue, the organ of knowledge through taste) and the generative organ (Karmendriya related to Apas Tattva). Delusion, unconsciousness, etc., take place during the supremacy of this Tattva. The Bijakshara for this Tattva is 'Vam'.

Tejas: The seat of Agni Tattva is at Manipura Chakra that is situated at the navel. This Tattva is red in colour. It is related to the Jnanendriya eye and the Karmendriya feet. Anger, swelling of the body, etc., are related to this Tattva. Ram' is the Bijakshara for this Tattva.

Vayu: Vayu is seated at Anahata Chakra, at the heart-lotus. It is green or bluish green in colour. Its Tanmatra or Guna is Sparsha (touch). It is connected to the Jnanendriya skin, sense of touch, and the Karmendriya hands. Asthma, T.B., etc., result from disturbance to this Tattva. The Bijakshara for this Tattva is Yam'.

Akasa: Vishuddha Chakra at the throat is the seat for Akasa Tattva. Black spots or black denotes the colour of this Tattva. Some hold that this Tattva is of the colour of dark indigo or dark blue. Sabda is its Tanmatra. It is linked with the Jnanendriya ear and the Karmendriya tongue. 'Ham' is the Bijakshara for this Tattva.

Meditation on the Tattvas

The various defects and diseases that result from the disturbances caused to the various Tattvas can be easily rectified and cured by a proper meditation on the Tattvas concerned.

Meditation on Prithivi: Conceive of the Prithivi Tattva as a square, yellow in colour, and giving out a pleasing smell. Meditate on it, uttering side by side its Bijakshara. Concentration on the Tattva should be at Muladhara Chakra.

By constant meditation the body will take a golden hue and divine lustre and the practitioner will be endowed with robust health. You should repeatedly visualise the Tattva as described above through your mind's eye.

Meditation on Apas: Visualise a semi-circle white in colour at Svadhishthana Chakra and meditate as usual at Brahma Muhurta. The meditator will be freed from hunger and thirst and will not be affected by water. The Bijakshara Vam' should be repeated during the Dhyana.

On Agni: Concentrate on a triangular shaped form of the colour of red at Manipura and meditate as usual uttering the Bijakshara 'Ram'. The practitioner will not be affected by fire in any form and will develop wonderful digestive power.

On Vayu: Concentrate on Anahata Chakra on a circular shaped form, green in colour. Perfection in meditation on Vayu will endow one with powers to roam freely in air.

On Akasa: Meditate on this Tattva uttering its Bijakshara Ham'. Visualise a formless object, black in colour or black spots at Vishuddha Chakra.

Perfection in meditation on Akasa Tattva endows one with knowledge of the three times, all Siddhis, etc. Right meditation on the different Tattvas will cure the diseases caused by the different Tattvas.

The best time for meditation is Brahma Muhurta and the Asana or posture is either Padmasana or Siddhasana.

There are various ways by which one can know the Tattva that rises at a particular time in one of the Nadis. Since the Tattvas govern our activities, a knowledge of the same is essential. Every breath of ours is associated with one or the other of the Tattvas. When we are able to know the Tattva that is flowing at a particular time, we can beneficially perform actions that are favoured by that Tattva. Herein are mentioned a few methods of knowing the Tattva that functions at a time.

Discerning Through Colour

First let a man sit in Padmasana or Siddhasana with Shanmukhi Mudra. (In this the ears are closed with the respective thumbs, the eyes with the forefingers, the nostrils with the middle fingers and the mouth is kept shut by pressing the lips together by means of the last two fingers. For further details, kindly go through my book, Hatha Yoga' or 'Kundalini Yoga').

Let him slowly concentrate at the tip of the nose or at Trikuti, the space between the two eye-brows There will be some movement of colours, generally without any other differentiating adjuncts. The following colours denote the respective Tattvas mentioned with them:

Yellow-Earth; White-Water; Red-Fire; Dark Blue, Bluish Green or Green-Air; Black or Black Spots-Ether.

Shape of the Tattvas

Let the man hold a clean mirror, at a distance of six inches from the nostrils, intersecting the flow of breath. Because of the warmth of the exhaled air, there will be a dew like formation on the mirror with a definite shape as detailed below. Each shape represents the Tattva mentioned along with it.

Square or Rectangle Earth; Semi-circle-Water; Triangle-Fire; Circle or Hexagon-Air; Small Spots- Ether.

Direction of the Flow

When Prithivi is predominant, the breath flows directly in a straight line. With Apas, the breath flows slightly in a downward direction. An upward flow indicates Fire, and a flow at random at acute angles indicates Air. When the air exhaled out, flows in a diffused way even very near the nostrils (generally just inside the nostrils) know that to be Akasa.

Colour Test

As stated before, Earth is yellow, Water is white, Fire is red, Air is blue or green or a diffusion of both, and Ether is black. The following test indicates one's mastery over the colours.

Let a man sit down in any Asana with five marbles, each one having one of the above five colours, at his back. Let him close his eyes and think of a particular Tattva which, he thinks, is functioning at that time. Let him try to pick out a marble without seeing its colour. Afterwards let him verify whether the colour of the marble corresponds to the colour of the Tattva, that he imagined. If there is perfect agreement at all times in respect of all the Tattvas, then he has studied and understood properly the nature and flow of the Tattvas through their colour.

When a particular Tattva is rising, only the corresponding colour can be picked by the fingers. The finger cannot err because its function is controlled by the Tattva.

The Taste of the Tattvas

Earth is sweet, Water is astringent, Fire is sour, and Air and Ether are bitter. While concentrating and meditating on the Tattvas, the respective tastes are experienced at the tip of the tongue. These tastes are to be associated while meditating on the Tattva.

The Length of Flow

While a man exhales, the exhaled air-column flows straight for some distance before getting diffused into the external atmosphere. It can be easily felt by keeping the palm in its course and by moving the palm up and down along its course as well.

A twelve-inch flow denotes Earth. Fire is denoted by four inches. Water is known by a sixteen-inch flow, while a column of eight inches denotes Air.

When Ether is rising, the flow is not cognised outside the nostrils. It makes a sort of whirling within the nostril and even as it issues out of the nostril, it gets mixed with the air outside.

These are a few methods among many by which we can know the particular Tattva that rises at a time. The method of utilising this knowledge for our well-being is detailed elsewhere in this book.

The Tattvas and the Luminaries

Earth stands for Sun and Jupiter. Water represents Moon and Saturn. Fire denotes Mars, and Mercury is denoted by Ether. Fire in Chandra Nadi denotes Venus.

There is another version which says that Sun and Mars belong to Fire; Moon and Venus to Water; Mercury to Ether; Jupiter to Earth; and Saturn, Dragon's Head and Dragon's Tail (Rahu and Ketu) to Air.

The twenty-seven lunar mansions (stars) are controlled as under:

Prithivi Tattva: Rohini, Anusha, Jyeshta, Uttarashada, Sravana, Danishta and Abhijit (the 28th Star).

Apas Tattva: Moola, Purvashada, Ardra, Satabhisha, Uttarabhadrapada, Revati and Aslesha.

Agni Tattva: Bharani, Krittika, Pushya, Magha, Purvaphalguni, Svati and Purvabhadrapada.

Vayu Tattva: Asvini, Mrigaseersha, Punarvasu, Uttaraphalguni, Hasta, Chitra and Vishaka.

Of the twelve zodiacal signs, Aries, Leo and Sagittarius belong to Tejas or Fire Tattva; Virgo and Capricornus belong to Earth; Gemini, Libra and Aquarius belong to Air; and Cancer, Scorpio and Pisces belong to Water.

Ether pervades all the stars and the zodiacal signs.

The Tattvas and the Human Body

Prithivi controls bones, muscles, skin, hair and the astral tubes.

Water controls the semen, germinal fluid in woman, fat, urine and saliva.

Fire rules over hunger and thirst, sleep and drowsiness and light

Air governs motion, walking, smelling, contraction and expansion.

Ether gives love and hatred; shame and fear, and loss of worldly thoughts.

Benefits of the Tattvas

Works begun while Prithivi rises, always end with success. Temporary acts (i.e., acts which are not expected to give lasting effects such as eating and drinking whose effects last only for a fixed duration) can be done when Apas functions.

Acts begun while the other three, Agni, Vayu and Akasa function do not yield good results. Therefore it is better to meditate on God during those moments. They are best suited for spiritual good alone.

Agni Tattva gives rise to harsh actions and hence one should exercise great care in any undertaking during its rise. Akasa Tattva blesses one with Yogic success.

The Prana can be easily controlled and retained within (Kumbhaka) during Akasa Tattva; hence the mind too gets easily controlled and one-pointedness or Ekagrata of the mind can be had during Akasa Tattva. Akasa Tattva is useless for all worldly acts since the mind

Has a tendency to keep quiet without becoming extrovert. For worldly acts Earth and Water are auspicious; Fire is middling in effects and Air and Ether are inauspicious.

The following details are helpful for predicting future

Events and answering questions pertaining to any

Thought that may be latent. Earth governs the West, Water the East, Air the North and Fire the South. Ether governs the mid-points.

The rise of Earth and Water in Chandra Nadi is highly auspicious with regards to success in all undertakings, while Fire does the corresponding good if it flows in Surya Nadi.

Earth and Water denote income respectively during the day and the night. Fire denotes death. A general reduction is indicated by Air and, at times, a total extinction is denoted by Ether.

Earth signifies fixity, Water denotes income, Air denotes motion and unstability and Fire and Ether loss and death.

Earth represents thoughts pertaining to roots and strange creatures having many limbs. Water and Air give rise to thoughts related to living beings and quadrupeds. In Ether there is generally no thought, or thoughts pertaining to heavenly beings arise in the mind.

The subject dealt with in this chapter is for full-blown Yogis. Without a firm establishment in Yoga, the Tattvas cannot be utilised for any purpose such as for curing ailments, for guiding the future course of events, etc.

Chapter VII

GENERAL INFERENCES

The first and foremost duty of a Yogi who has mastered this Science of Breath with a full knowledge of the Tattvas and their course of action is to help the public with timely advice regarding the general features in prosperity in the land. The following few facts will be found to be of great help.

Annual Readings

Let the Yogi sit in Padmasana at the time of Mesha Sankranti (the moment when Sun enters Aries) and analyse the nature of Tattva and Nadi.

Earth, Water and Air in moon denote abundance of all varieties of grains.

Fire and Ether generally denote famine in the land.

A flow in Sushumna indicates confusion, fear, and epidemics in the land.

Water indicates good rain. Air indicates accidents and little rain..

If the proper Tattva rises and Nadi flows according to the requirements of the week day, lunar day, and time of the day (while Sun enters Aries) success in every sphere is easily told.

Similar to the above, weekly, fortnightly and monthly and daily predictions should be given.

The breath should be made to flow in Chandra Nadi at the time of analysing the general prospects of the Land.

If at the time of query, Fire rises, there will be wide fluctuation in the market. Ether denotes scarcity of goods in the market. At such moments, it is better to stay market proceedings and continue the same after a month or fortnight.

If at the time of query, the breath changes its flow from Moon to Sun, there will be fearful diseases in the land.

When Chandra Nadi is functioning, then earth will yield in plenty and it will also rain in time in plenty.

Guidance for Individuals

1. EATING: Eat well in Chandra Nadi; moderately in Surya Nadi and very little in Sushumna.

It is better to fast while Sushumna functions. Food taken during that time is not digested. It will cause disease.

Sweet should be taken when Earth rises, liquids in Water, fried things in Fire, roots, tubers and cereals in Air and salts in Ether.

The following order should be observed with regard to diet: Earth in Moon-rice and milk; Earth in Sun-fats; Water in Moon or Sun-oil-cooked foods; Fire in Sun or Moon-flour and beans; Water in Moon-ghee; Water in Sun-oil-cooked foods; milk porridge when Earth and Water are in Moon; Earth and Water in Sun-buttermilk.

Generally take fruits and milk when Earth, Water or Fire functions in the Moon. When Air or Ether functions in Moon take cooked leafy vegetables.

The order in eating should be ghee, sweets, sour and pungent things. You should begin with ghee preparations and end your meals with pungent things.

Chaaru or Kheer or Payasam (rice cooked with sugar in milk) is a good diet for the practitioner of the Svara Yoga in particular and for all in general.

Too hot foods and acidic foods should be avoided.

Hot food along with sour or cold milk gives rise to biliousness.

Cold and watery foods taken during Moon give rise to rheumatism while increasing at the same time the uric acid content.

Food should be taken in Chandra Nadi, very slowly, to ensure perfect digestion.

When Chandra Nadi is made to function while taking food and just after it all poisons are destroyed.

2. BATHING: Enter into the river or tank while Surya Nadi functions. Biliousness will be cured thereby. Come out of water when the flow changes from Sun to Moon. Uric acid will increase if you stay in water during the flow of Chandra Nadi.

For taking oil baths, apply oil while the Moon flows, take bath when the Surya Nadi functions. This will prevent the formation of cough and phlegm.

Water that is too hot increases bile. Too cold water leads to rheumatism. Baths, especially oil bath should be in tepid water, or water warm enough to relieve pain.

Flow in Nadis

If Moon alone flows for days together continuously without the sight of Sun Nadi or vice versa, death should be predicted within a fortnight or month.

The continuous flow of any one Nadi, either Sun or Moon, for three full days indicates death within a year.

If there be a continuous flow in any one particular Nadi for two days together, death is indicated within two years.

If the continuous flow in any one Nadi be for a full Hay, then death is indicated in three years.

Checking the flow of breath through Surya Nadi, elps one to transcend the Solar time.

He who is an adept in this science and has a perfect control over the flow of breath and rise of the five Tattvas attains immortality by making the Moon to flow during the day and Sun by night. The above facts are revealed so that one can find suitable means to prolong life and practise Yoga.

Chapter VIII

IMPORTANT INSTRUCTIONS

In the body of a human being, as already said in a preceding portion of this book, the total number of Nadis or astral tubes which carry energy is 72,000. Of these 24 are the chief ones. Out of these 24 again 10 are important and of these 3 are most important. These three Nadis are (1) Ida or Ingala or Chandra, (2) Pingala or Surya, and (3) Sushumna.

Ida is in the left part, Pingala is in the right part and Sushumna is in the middle of the vertebral column. Prana passes through all these Nadis to the different parts of the body. Ida flows through the left nostril, Pingala through the right, and Sushumna through both. Ida is the lunar, moon or the Chandra Nadi. Pingala is the solar, Sun or Surya Nadi. The Jiva is ever repeating the Soham Mantra. Watch the breath carefully. You will notice that the sound 'So' is produced during inhalation and 'ham' during exhalation. Watch very carefully the motion of the Ida and Pingala. Keep the Prana and mind calm. To those who keep the Ida and Pingala in proper order, knowledge of the past and the future becomes as easy as if they were in their sight.

In Ida the appearance of breath is that of Amrita. It is the great nourisher of the world. In the right the world is always born. In the midst the Sushumna moves. Do calm actions during the flow of Ida. Do vigorous actions during the flow of Pingala. Do acts that result in the attainment of psychic powers, Yoga and salvation during the flow of Sushumna.

Ida and Pingala are not the gross sympathetic chains. They are the subtle Nadis that carry the Sukshma Prana. In the physical body they tentatively correspond to the right and the left sympathetic chain. From the right testis and Pingala from the

Ida starts left testis. They meet with Sushumna Nadi at the Muladhara Chakra and make a knot there. The junction of the three Nadis at the Muladhara Chakra is known as Mukta Triveni. Ganga, Yamuna and Saraswati dwell in Pingala, Ida and Sushumna, respectively. This meeting place is called Brahma Granthi. Again they meet at Anahata and Ajna Chakras.

Ida is cooling and Pingala is heating. Pingala digests the food. Ida is of pale colour, Shakti Rupa. It is the great nourisher of the world. Pingala is of fiery red colour, Rudra Rupa. Ida and Pingala indicate Kaala (time) and Sushumna swallows up time. The Yogi knows the time of his death; takes his Prana into Sushumna; keeps it in Brahmarandhra, and defies time (Kaala or death). The famous Yogi Sri Chand Dev of Maharashtra fought against death several times by taking the Prana into Sushumna. He was a contemporary of Sri Jnana Deva of Alandi (near Poona). It was he who had Bhuta Siddhi, control over wild animals, through his Yogic practices.

The Ida and the Pingala have duration of five Ghatikas (two hours) each. They flow in order during the 60 Ghatikas of a day. By a Ghatika each, the five Tattvas also flow. The days begin with the Pratipada (the first lunar day). When the order is reversed the effect is reversed. In the bright fortnight, Ida is powerful. In the dark fortnight, Pingala is powerful. If the breath rises by Ida at sunrise and flows throughout the day and Pingala rises at sunset and flows throughout the night, it confers considerable good results.

Let the breath flow through Ida, the left nostril, throughout the whole day from sunrise to sunset and through Pingala, the right nostril, throughout the night from sunset to sunrise. This is the practice of Svara Sadhana. He who practises thus is verily a great Yogi.

Practise this. Now wake up to drink the nectar of immortality. Shake off your habitual sloth, indolence, inertia and all aspects of Tamas. Leave off your idle talks, gossipping and the obnoxious habit of criticising others. Do something practical.

Wrong Svara is the cause of a host of ailments. Observance of right Svara as described above confers health and longevity. This will doubtless bestow on you wonderful benefit.

During the course of one day and night the breath comes and goes out 21,600 times.

When the breath comes and goes out through the right nostril then Surya or Pingala Nadi is functioning. When the breath comes and goes out through the left nostril, Chandra or Ida is functioning.

The colour of Prithivi Tattva (earth) is yellow; the colour of Jala Tattva (water) is white; the colour of Agni Tattva (fire) is red; the colour of Vayu Tattva (wind) is green; the colour of Akasa Tattva (ether) is black.

If in the morning Surya Nadi is functioning, then to walk with right leg placed on the ground first, either in the eastern or northern direction is beneficial. To place the leg first on the floor after rising from the bed corresponding to the Chandra Nadi is beneficial. If Chandra Nadi is functioning, then one should walk three steps placing the leg first on the ground either in the southern or western direction.

If a man asks a question and if at that time Surya Nadi is functioning and if the questioner asks a question standing below, behind or to the right, then there will be success. If the Chandra Nadi is operating and the man stands above, in front or to the left, there will be success.

To see the right palm early in the morning after getting up is auspicious. To touch the face early in the morning with the palm corresponding to the Nadi is highly beneficial. If Surya Nadi is operating, the face should be touched with the right hand

The three days of Surya Nadi are Sunday, Tuesday the days and Saturday. The days of Chandra Nadi are Monday, Wednesday, Thursday and Friday. On corresponding to these Nadis if questions are asked they are fruitful. A question asked when Sushumna flows is not fruitful.

The length of air generally coming out is 12 fingers; it is 20 fingers at the time of eating, 24 fingers while walking, 30 fingers in sleep, 36 fingers at the time of copulation and still more while doing exercise.

Each of the Nadis changes in a healthy person at an interval of 2½ Ghatikas or one hour. When Sushumna flows, meditate on God.

In the bright half of any month for the first three days, the functioning of Chandra Nadi is beneficial. Surya Nadi is auspicious on the 4^{th}, 5^{th} and 6^{th} days. Chandra Nadi is fruitful on 7^{th}, 8^{th} and 9^{th}. On the 10^{th} and

11th, Chandra Nadi is beneficial. In the dark half of the month for the first three days Surya Nadi is beneficial and so on.

Do holy actions when Ida flows. Eating and conception should correspond with Surya Nadi. Ida Nadi showers nectar in all limbs.

When Chandra Nadi flows, start on a long pilgrimage, do religious ceremony, dig wells and tanks, inaugurate temples and images, take medicines, perform marriage, enter a new house, start agriculture, see a master or friend, worship your preceptor and study.

Take exercise when the Surya Nadi is flowing. When you enter or leave a house or a city, place the leg corresponding to the Nadi.

Practice Shanmuki or Yoni Mudra by closing the two ears with two thumbs, the two nostrils with the middle fingers, the mouth by the last two fingers and the two corners of the eyes with the index fingers. Do a mild Kumbhaka or retention of the breath and concentrate on the space between the two eye-brows.

If the circle seen is yellowish, it is Prithivi Tattva; if it is red it is Agni Tattva; if it is black it is Akasa Tattva.

The numbers for Surya Nadi are 3,5,7,9, i.e., odd, while those for Chandra Nadi are even, 2,4,6,8, etc. If at the time of Surya Nadi, a question is asked and if the letters of the question are odd, then the question will bear good fruits.

Before you start the practice of Svarodaya, salute Lord Siva who is the giver of this wonderful science. Repeat, ‘Om Namah Sivaya’. Salute Sri Ganesha, the remover of all obstacles.

Chapter IX

PRACTICAL GUIDANCE

Asanas Suited for the Practice

The breath should be examined after seating oneself on either deer-skin, or tiger-skin or Darbha grass, or white cloth or a beautiful soft carpet. On any one of the above-mentioned seats, one should assume the pose of Padmasana, drive away all dissipating thoughts, do the Pranayama which goes by the name of Uddiyana Bandha and concentrate one's attention upon the movement of three Nadis which are the most important of the seventy-two thousand which function in the human body. The breath runs through the nostrils 21,600 times every day. It passes through the plexuses called Mooladhara, Svadhishthana, Manipura, Anahata, Vishuddha and Ajna.

The Three Important Nadis

The Nadi known as Ida is the breath running through the left nostril. That which runs through the right nostril is called Pingala. The former is also known as Chandra Nadi; the latter is likewise known as the Surya Nadi. When the breath passes through neither nostril, it is in what is known as Sushumna Nadi. That is also called Agni Nadi. When the breath runs equally in both the Nadis, it is known as Purna. The Chandra Nadi is regarded as feminine. It is associated with blackness and with the fixed signs of the zodiac. The Surya Nadi is regarded as masculine. It is associated with whiteness and with the movable signs of the zodiac. The Agni Nadi (Sushumna) is regarded as neuter. It is associated with the common signs of the zodiac.

If one goes on a journey, one must start when the Chandra Nadi is running and reach the destination when the Surya Nadi runs. At the time, the Chandra Nadi functions, i.e., when the breath runs in the left nostril, the time is auspicious for doing the following things:-sending a messenger, being oneself ambassador, wearing new clothes or an ornaments, performing the marriage ceremony, engaging a servant or dependent, digging wells or tanks, buying house sites, entering a new house for occupation; selling a commodity, visiting a monarch for the first time, performing purificatory rites, fixing and consecrating one's object of worship, curing fever, pacifying an old enemy, learning a new thing, storing grains, investing money, making gifts and giving up evil habits.

When the breath is running in the right nostril, the following can be done with advantage-getting Upadesa from a Guru, giving Upadesa to another, studying sacred scriptures, teaching sacred scriptures offering homage to someone, driving away the army of an enemy, sowing seeds, carrying on business, stealing, playing dice, arguing on a moot question, riding on an elephant, horse or chariot, writing articles, giving

musical a performance, delivering a lecture, creating animosity, maiming someone, carrying tales, driving away demons, achieving perfection in Mantras, beginning medical treatment, eating a dinner, going for sound sleeping, enjoying a bath, removing the effects of poisons, curing severe diseases and stopping the enemy's activities by Yogic power.

When the breath is in Sushumna Nadi, it is best to practise Samadhi. One cannot fulfil any of one's wishes. If one asks whether a lost article can be got, reply should be in the negative. No good thing will come to pass; on the other hand, all evil things will be successful.

The word 'Purna' is used in a different sense also. The nostril through which breath runs is spoken as Sunya. When one finds a disputant standing on the Purna side of the Yogi, the Yogi can prophesy that the disputant will win. The person will not win if he stands on the Sunya side.

The Chandra Nadi has influence over the western and southern quarters; the Surya Nadi has influence over the eastern and northern quarters. When one's breath runs in one's left nostril, it is safe for a traveller to go west or south; when it runs in the right nostril, it is safe to go east or north.

The Rule to Foretell Good and Bad to an Enquirer

If the enquirer stands on the Purna side of the Nadi, he will get what he asks for. Also count the letters in the first word that comes out of the questioner. If the number is odd, he gets the effect of Surya Nadi; if it is even, he gets the effect of Chandra Nadi. If the enquirer stands on the Sunya side and speaks about his loss or the poisonous bite that he has had, or the loss of vitality to the point of death, then all these evils are to become ineffective. He will recover all that he has lost. The opposite is the effect if he stands on the other side. If the enquirer comes to know about whether the child that is to be born is male or female, the answer is 'male' if the enquirer is either riding on a living animal, or holding a living being or even touching it, and if he stands on the right side of the Yogi at the time when his breath runs through the right nostril. If he stands on the left side when breath runs through the left nostril, the offspring will be female. If the Sushumna Nadi is functioning, the child will be a eunuch. If the enquirer first stands on the wrong side and then comes to the right, the child will be born after much trouble for the mother.

The Five Elements in Combination With the Breath

If the breath that flows from the nostril comes from the bridge of the nose, it is in combination with the earth element (Prithivi). If it goes straight down, it is in combination with the water (Apas) element. If it rises up, the Agni element is indicated; if it goes in a deflected way the Vayu element is indicated; if it goes round all the four directions, it is in combination with Akasa (ether element).

The Prithivi-influenced breath is believed to be of the colour of gold; the water-influenced breath is white; Agni-breath is red, the Vayu-breath is black. The Prithivi-breath makes a throat have the taste of sweetness, the water-influenced breath will be astringent, the Agni-influenced breath will be saltish and Vayu will give sourness. Prithivi-breath is of the shape of an eight-sided figure, water-breath will be of the shape of the crescent which is eight days old, Agni will make it a triangle and Vayu a six-sided figure. Prithivi will make the breath go twelve inches long, water sixteen inches, fire eight inches and Vayu four inches.

When the ether element predominates, the colour will be transparency, i.e., nil, the taste will be bitterness, the form will be round and the length will be one inch.

(The above-mentioned statements and a few among the following are intended to be of guidance only to the advanced Yogi who can perceive the subtler forms and sensations. They cannot be understood by others.)

If one who is going to enter into the battle-field comes to the Yogi's side on which the breath is running and asks what will be his fate, it is to be said that he will return with a wound on his body. If the Prithivi influence prevails at that time, the wound will be on the back; if water, on the leg; if fire, on the chest, if Vayu, on the arm; if ether, on ths head. This cannot be escaped even if the great Maha Vishnu Himself comes to protect the warrior.

After drawing a line connecting the Vayu quarter with the Agni quarter and after regarding the west and south as the region of the moon and the north and east as the region of the sun, if the warrior, in whom at that moment the Surya Nadi runs, places himself in the sun's region and places his enemy in the moon's region, and fights, he will certainly win. If the Prithivi's influence predominates, his weapon should be the knife; if the water's, the sword; if fire's, the bow; if Vayu's, the stick and, if it is the ether's, the stone.

For Ailments

If the patient is a male and if the message is sent through a male, the disease will be easily cured, if the question is asked from the right side of the Yogi who practises the science of breath. If the male patient sends a female messenger, and the question is asked from the left side of the Yogi, the disease will appear again. Similar is the rule for the female patient. As for the time when the disease will disappear, that depends upon the element that predominates at the moment. If it is Prithivi, the cure will be delayed; if water, quick; if Agni, within three days; if ether, on the same day.

If at the time of question, the Sushumna Nadi is functioning, the patient will die within five days.

Through the blessings of the Guru alone can one know how even in Prithivi-influenced breath the preponderance of water or of fire or of Vayu or of ether, can be detected. The influence of Prithivi and water are good.

How the Nadis Should Run

The Nadi must be examined two hours before sunrise. Then the Chandra Nadi should run on Prathama, Dvitiya and Tritiya of the waxing period of the moon. It should run, without changing, continuously for two hours. On Sundays, Tuesdays, Thursdays and Saturdays, the Surya Nadi should run, on the remaining three days, the Chandra Nadi. When the Nakshatra is Poorva, Uttara, Hasta, Chitra, Svati, Visakha, Anusha, Jyeshta, Mula, Rohini, Satabhisha or Uttara Bhadra, there must be Surya Nadi. During the other fifteen Nakshatras there must be Chandra Nadi. There will be many troubles if the breath goes in contrary nostrils, but no trouble will assail anyone who praises Siva and puts his trust entirely in Him.

If Chandra Nadi runs on a Thursday in the waxing moon period and the Surya Nadi runs on a Thursday in the waning moon period, there will be good results. If this always happens to a man, he will be a

Jivanmukta. On a Saturday, in the night and in the day, there ought to be no change from Surya Nadi to the Chandra Nadi or vice versa. If so, the person, will become very famous.

If one enquires about the whereabouts of any person, then the answer should be that he is at home, if the breath is under the influence of Prithivi; that he is in the courtyard if the breath is under the influence of Apas (water); that he is within the limits of the village if Agni is prominent in the breath; that he is within the limits of the village if Vayu predominates; that he has mounted the hillside and that he is sleeping if ether predominates. If the question is about a departed person, the answer should be (1) that he is already in the town, (2) that he is returning, (3) that he is not stopping anywhere but continuously walking, (4) that he has already come back to his native town, and (5) that he will be in own home in twenty-four minutes, if (1) Prithivi, (2) Apas (water), (3) Agni, (4) Vayu and (5) ether are prominent, respectively.

If the breath gets absorbed in the body and does not move from nostril to nostril, then there is no death for such a person. Then, the mind, etc., have no function and will remain motionless. Then fear from even Yama vanishes. The influence of the Prithivi element, will be for 1½ Nalikas (36 minutes), of water 1, Nalikas (30 minutes), of Agni 1 Nalika (24 minutes), of Vayu Y, Nalika (12 minutes) and of ether / Nalika(18 minutes). The total duration for breath in one nostril is 5 Nalikas or 2 hours. If there is either decrease or increase of this period, it is harmful.

On the last day of the month of Margali, the Yogi should have only one meal and thus purify his body and mind. On the first of Tai (Makara), he must examine his breath 2 hours before sun-rise and keep the breath running in the left nostril for full two hours. Then he must go on keeping the breath running in the nostrils alternately for two hours each and on the first of the month of Adi (Karkataka), 2 hours before day break, he must make it run on the right nostril and see that even afterwards, till the first of Makara, it runs in the right and left nostrils, respectively, for periods of two hours. If this is done, he will live in good health for one hundred years.

The person who observes the rule mentioned above may have his meal when the breath runs in the left nostril and need not drink water even when eating hot, saltish, bitter and pungent foods. When the Surya Nadi runs, he can have ghee, milk, sour things, sweet and astringent things. He can also drink water then. If food is taken thus, it will be fully beneficial otherwise, not.

Nothing will go wrong with a person who practises the Yoga of breath.

The wise say many wonderful things about the person who masters this science of breath. If one such person stands in the sun when his shadow is not shorter than five feet nor longer than ten feet and directs his gaze towards either the neck, the hands or the feet of his shadow, without shaking his body and looks at the sky at once without closing his eyes, he will be able to see his image. If it is of the colour of gold, he will get gold. If it is white, he need not be afraid of death. His life-time will increase. If he sees red, his life-period will decrease. If he sees it as a black image, decline will begin. If he does not see the head, he will die in three months. If one practises looking at his own shadow in this fashion for twelve years, his own shadow will speak to him. Through that talk, he will gain the eight great Siddhis. After some days, this shadow will assume the shape of a man and go with him wherever he goes, lie where he lies, rise up when he rises and will tell him beforehand of all the good and the bad that are going to befall him. One who can see the colours of the rainbow when one spits out water in the form of a spray in sunlight, will not die for a year. When one sees the image of the full moon or the sun in a copper vessel containing ghee, if one sees it as white image, it is good. If he sees it yellow, it is bad; if green, disease results; if black, death is

sure. If the southern half appears smaller than the northern half of the image, death comes in six months. If it is the reverse, death occurs in three months. If the eastern half is seen smaller, then death will be in a month; if a hole is seen in the centre, the death takes place in ten days.

If the hands, legs, forehead or cheek throb, it is an indication that death period is near. If the throbbing is in the hand, the death happens within a year, if the leg, it takes place within six months. If it is the forehead it will be within three months, if the cheek, ten days. If in addition, the ear loses its power, death occurs in seven days, if the eye becomes dim, five days; if the nose cannot smell, three days; if power of speech is lost, two days.

The Incoming and the Outgoing Breath

The outgoing breath is Siva; the incoming breath is Sakti. Exhaling is tantamount to eating poison; inhaling is equal to drinking the nectar. A man's wishes get fulfilled when one inhales. During Kumbhaka (retention of breath) the poison taken in loses its harmful quality. If the number of letters in a questioner's first word is odd, that is the aspect of Siva; if even, it is the aspect of Sakti. The question about the return of a departed person should be answered in the negative if asked during inhalation. So also should be the answer about the curing of a disease-negative answer for exhalation and positive for inhalation.

Indication of the Result Through Vowels

The vowels a, aa, i, ii, u, uu, e, ee, o, oo should be divided into four divisions, i.e., a and aa form the 'child' division, i and ii, form the youth' division; u and uu form the 'king' division. The rest form the 'old man' division. If the warrior's name's first letter is aa, it should be joined to la (to form Aalaa); if it is i, it should be joined to li (to form lilii); if it is u, it should be joined to lu (to form Ulu). Then the warrior should be regarded as child or youth or king and it must be said that the youth will defeat the child; and the king will defeat the youth. The old man will be defeated by the others.

When the Prithivi's influence prevails in Chandra Nadi, it is good to enter a temple, build a wall or a house, or occupy a new house, or perform purificatory rites or plant a tree. If the Apas or water influence prevails, one may profitably dig a tank, plant a grove, plough the earth, sow seeds, perform marriages. If the influence of Agni predominates, one can start curing patients; if the Vayu's influence is great, one can ride horses, drive cars or sail in ships. If the ether element is powerful one can start Japa or shoot arrows with advantage.

The same rule applies also to the Surya Nadi. Those who are proficient in this valuable Science of Breath are to be regarded as Brahmanas and equal to Devas, fit to get Sayujya Mukti. One who learns this from a good Guru becomes Siva himself.

Chapter X

GRADATIONAL ASCENT OF THE MIND

The Chakras are centres of Sakti as Vital force. In other words, there are centres of Pranasakti manifestad by Pranavayu in the living body, the presiding Devatas of which are the names for the Universal Consciousness as It manifests in the form of these centres. The Chakras are not perceptible to the gross senses. Even if they were perceptible in the living body which they help to organise, they disappear with the disintegration of organism at death..

Purity of mind leads to perfection in Yoga. Regulate your conduct when you deal with others. Have no feeling of jealousy towards others. Be compassionate. Do not hate sinners. Be kind to all. Success in Yoga will be rapid if you put in your maximum energy in your Yogic practice. You must have a keen longing for liberation and intense Vairagya also. You must be sincere and earnest. Intent and constant meditation is necessary for entering into Samadhi.

The mind of a worldly man with base desires and passions moves in the Muladhara and Svadhisthana Chakras or centres situated near the anus and at the reproductive organ respectively.

If one's mind becomes purified, the mind rises to the Manipura Chakra or the centre in the navel and experience some power and joy.

If the mind becomes more purified, it rises to the Anahata Chakra or centre in the heart, experiences bliss and visualises the effulgent form of the Ishta Devata or the tutelary deity.

When the mind gets highly purified, when meditation and devotion become intense and profound the mind rises to Visuddha Chakra or the centre in the throat, and experiences more and more powers and bliss. Even when the mind has reached this centre, there is a possibility for it to come down to the lower centres.

When the Yogi reaches the Ajna Chakra or the centre between the two eye-brows, he attains Samadhi and realises the Supreme Self or Brahman. There is a slight sense of separateness between the devotee and Brahman.

If he reaches the spiritual centre in the brain, the Sahasrara Chakra, the thousand-petalled lotus, the Yogi attains Nirvikalpa Samadhi or superconscious state. He becomes one with the non-dual Brahman. All sense of separateness dissolves. This is the highest plane of consciousness or supreme Asamprajnata Samadhi. Kundalini unites with Siva.

The Yogi may come down to the centre in the throat to give instructions to the students and do good to others (Lokasangraha).

Chapter XI

EXPERIENCES ON AWAKENING OF KUNDALINI

During meditation you behold divine visions, experience divine smell, divine tastes, divine touch, hear divine Anahata sounds. You receive instructions from God. These indicate that the Kundalini Sakti has been awakened. When there is throbbing in Mooladhara, when hair stands on its root, when Uddiyana, Jalandhara and Moolabandha come involuntarily, know that Kundalini has awakened.

When the breath stops without any effort, when Kevala Kumbhaka comes by itself without any exertion, know that Kundalini Sakti has become active. When you feel currents of Prana rising up to the Sahasrara, when you experience bliss, when you repeat Om automatically, when there are no thoughts of the world in the mind, know that Kundalini Sakti has awakened.

When in your meditation the eyes become fixed on Trikuti, the middle of the eye-brows, when the Sambhavi Mudra operates, know that Kundalini has become active. When you feel vibrations of Prana in different parts inside your body, when you experience jerks like the shocks of electricity, know that Kundalini has become active. During meditation when you feel as if there is no body, when your eyelids become closed and do not open in spite of your exertion, when electric-like currents flow up and down the nerves know that Kundalini has awakened.

When you meditate, when you get inspiration and insight, when the nature unfolds its secrets to you, all doubts disappear, you understand clearly the meaning of the Vedic texts, know that Kundalini has become active. When your body becomes light like air, when you have a balanced mind in perturbed condition, when you possess inexhaustible energy for work, know that Kundalini has become active.

When you get divine intoxication, when you develop power of oration, know that Kundalini has awakened When you involuntarily perform different Asanas or poses of Yoga without the least pain or fatigue, know that Kundalini has become active. When you compose beautiful sublime hymns and poetry involuntarily, know that Kundalini has become active.

Yogi Drinks Nectar

Agnimandala, the region of the fire is below the navel; the Suryamandala, the region of the Sun is in and about the heart; the Chandramandala, the region of the moon is in and about the head.

Amritam or nectar oozes out in large quantities from the Chandramandala, the brain of the Yogi. The Yogi assimilates it in his system and keeps alive almost infinitely without partaking of any other food or drink.

The nectar that flows from the Chandramandala in the head is consumed by the fire in the Agnimandala in the navel. By practising Sarvangasana and Vipareetakarni Mudra the nectar nourishes the whole system. One attains long life. Agnimandala is turned upwards now. The fire cannot consume the nectar.

SIVA-SVARODAYAM

शिव-स्वरोदयम्

महेश्वरं नमस्कृत्य शैलजां गणनायकम् । गुरु च परमात्मानं भजे संसारतारणम् ।।१।।

देव्युवाच

देवदेव महादेव कृपां कृत्वा ममोपरि । सर्वसिद्धिकरं ज्ञानं कथयस्व मम प्रभो ॥ २ ॥
कथं ब्रह्माण्डमुत्पन्नं कथं वा परिवर्तते । कथं विलीयते देव वद ब्रह्माण्डनिर्णयः ॥ ३ ॥

ईश्वर उवाच

परिवर्तते । तत्त्वाद्ब्रह्माण्डमुत्पन्नं तत्त्वेन तत्त्वे विलीयते देवि तत्त्वाद् ब्रह्माण्डनिर्णयः ।। ४ ।।

देव्युवाच

तत्त्वमेव परंमूलं निश्चितं तत्त्ववादिभिः । तत्त्वस्वरूपं किं देव तत्त्वमेव प्रकाशय ।। ५ ।।

ईश्वर उवाच

निरञ्जनो निराकार एको देवो महेश्वरः । तस्मादाकाशमुत्पन्नमाकाशाद्वायुसंभवः।।६ ॥
वायोस्तेजस्ततश्चापस्ततः पृथ्वीसमुद्भवः । एतानि पञ्चतत्त्वानि विस्तीर्णानि च पंचधा ॥ ७ ॥
तेभ्यो ब्रह्माण्डमुत्पन्नं तैरेव परिवर्तते । तत्रैव तत्रैव रमते पुनः ॥८ ॥ विलीयते च
सुन्दरि । पञ्चतत्त्वमये देहे पञ्चतत्त्वानि सूक्ष्मरूपेण वर्तन्ते ज्ञायन्ते तत्त्वयोगिभिः ।। ९ ।।
अथ स्वरं प्रवक्ष्यामि शरीरस्य स्वरोदयम् । हंसचारस्वरूपेण भवेज्ज्ञानं त्रिकालजम् ॥१० ॥
गुह्याद्गुह्यतमं सारमुपकारप्रकाशनम् । इदं स्वरोदयं ज्ञानं ज्ञानानां मस्तके मणिः ।। ११ ।।
सूक्ष्मात्सूक्ष्मतरं ज्ञानं सुबोधं सत्यप्रत्ययम् । आश्चर्यं नास्तिके लोके आधारं स्वस्तिके जने ।। १२ ।।

अथ शिष्यलक्षणम्

शान्ते शुद्धे सदाचारे गुरुभक्त्यैकमानसे । दृढचित्ते कृतज्ञे च देयं चैव स्वरोदयम् ।।१३।।
दुष्टे च दुर्जने क्रुद्धे नास्तिके गुरुतल्पगे । हीनसत्त्वे दुराचारे स्वरज्ञानं न दीयते ।। १४ ।।
शृणु त्वं कथितं देवि देहस्य ज्ञानमुत्तमम् । येन विज्ञानमात्रेण सर्वज्ञत्वं प्रणीयते ।। १५ ।।
स्वरे वेदाश्च शास्त्राणि स्वरे गान्धर्वमुत्तमम् । स्वरे च सर्वं त्रैलोक्यं स्वरमात्मस्वरूपकम् ।। १६ ।।
यथागृहम् । स्वरहीनश्च दैवज्ञो नाथहीनं शास्त्रहीनं यथा वक्त्रं शिरोहीनं च यद्वपुः ।। १७ ।।
नाडीभेदं तथा प्राणतत्त्वभेदं तथैव च। सुषुम्नामिश्रभेदं च यो जानाति स मुक्तिगः ।। १८ ।।
साकारे वा निराकारे शुभं वायुबलात्कृतम् । कथयन्ति शुभं केचित्स्वरज्ञानं वरानने ।। १९ ।।
ब्रह्माण्डखण्डपिण्डाद्याः स्वरेणैव हि निर्मिताः । सृष्टिसंहारकर्ता च साक्षान्महेश्वरः ।। २० ।। स्वरः
स्वरज्ञानात्परं गुह्यं स्वरज्ञानात्परं धनम् । स्वरज्ञानात्परं ज्ञानं न वा दृष्टं न वा श्रुतम् ।।२१।।
शत्रु हन्यात्स्वरबले तथा मित्रसमागमः । लक्ष्मीप्राप्तिः स्वरबले कीर्तिः स्वरबले सुखम् ।। २२ ।।
कन्याप्राप्तिः स्वरबले स्वरतो राजदर्शनम् । स्वरेण देवतासिद्धिः स्वरेण क्षितिपो वशः ।। २३ ।।
स्वरेण गम्यते देशो भोज्यं स्वरबले तथा । लघु दीर्घं स्वरबले मलं चैव निवारयेत् ।।२४।।
सर्वशास्त्रपुराणादि स्मृतिवेदांगपूर्वकम् । स्वरज्ञानात्परं तत्त्वं नास्ति किंचिद्वरानने ।। २५ ।।
नामरूपादिकाः सर्वे मिथ्या सर्वेषु विभ्रमः । अज्ञानमोहिता मूढा यावत्तत्त्वं न विद्यते ।। २६ ।।
इदं स्वरोदयं शास्त्रं सर्वशास्त्रोत्तमोत्तमम् । आत्मघटप्रकाशार्थं प्रदीपकलिकोपमम् ॥ २७ ॥
यस्मै कस्मै परस्मै वा न प्रोक्तं प्रश्नहेतवे । तस्मादेतत्स्वयं ज्ञेयमात्मनोवाऽऽत्मनात्मनि ।। २८ ।
न तिथिर्न च नक्षत्रं न वारो ग्रहदेवता । न च विष्टिर्व्यतीपातो वैधृत्याद्या स्तथैव च ।। २९ ।।
कुयोगो नास्त्यतो देवि भविता वा कथाचन ।प्राप्ते स्वरबलेशुद्धे सर्वमेव शुभं फलम् ।। ३० ।।
देहमध्ये स्थिता नाड्यो बहुरूपाः सुविस्तरात् ।ज्ञातव्याश्च बुधैर्नित्यं स्वदेहज्ञानहेतवः ।। ३१ ।।
नाभिस्थानात्स्कन्धोर्ध्वमंकुरा इव निर्गताः। द्विसप्तत्रिसहस्राणि देहमध्ये व्यवस्थिताः ।। ३२ ।
नाडीस्था कुण्डलीशक्तिर्भुजङ्गाकारशायिनी। ततो दशोर्ध्वगा नाड्यो दशैवाधः प्रतिष्ठिताः ।। ३३ ।।
द्वे द्वे तिर्यग्गते नाड्यो चतुर्विंशतिसंख्यया ।प्रधाना दश नाड्यस्तु दश वायुप्रवाहकाः ।। ३४ ।।
तिर्यगूर्ध्वास्थ नाड्यो वायुदेहसमन्विताः ।चक्रवत्संस्थिता देहे सर्वाः प्राणसमाश्रिताः ।। ३५ ।।
तास मध्ये दश श्रेष्ठा दशानां तिस्र उत्तमाः । इडा च पिङ्गला चैव सुषुम्ना च तृतीयका ॥। ३६ ।।
गान्धारी हस्तिजिह्वा च पूषा चैव यशस्विनी । अलम्बुषा कुहूश्चैव शंखिनी दशमी तथा ।। ३७ ।।
इडा वामे स्थिता भागे पिङ्गला दक्षिणे स्मृता । सुषुम्ना मध्यदेशे तु गान्धारी वामचक्षुषि ।। ३८ ।।
दक्षिणे हस्तिजिह्वा च पूषा कर्णे च दक्षिणे । यशस्विनी वामकर्णे आनने चाप्यालम्बुषा ।। ३९ ।।

कुहूक्ष लिङ्गदेशे तु मूलस्थाने तु शंखिनी । एवं द्वारं समाश्रित्य तिष्ठन्ति दश नाडिकाः ।।४०।।

पिङ्गलेडा सुषुम्ना च प्राणमार्गे समाश्रिताः । एता हि दशनाड्यस्तु देहमध्ये व्यवस्थिताः ।।४१ ।।

नामानि नाडिकानां तु वातानां तु वदाम्यहम् । प्राणोऽपानः समानश्च उदानो व्यान एव च ।। ४२ ।।

नागः कूर्मोऽथ कृकलो देवदत्तो धनञ्जयः ।हृदि प्राणो वसेन्नित्यमपानो गुदमण्डले ।।४३ ।।

समानो नाभिदेशे तु उदान: कण्ठमध्यगः ।व्यानो व्यापी शरीरेषु प्रधाना दश वायवः ।। ४४ ।।

प्राणाद्या पञ्च विख्याता नागाद्याः पञ्च वायवः ।तेषामपि च पञ्चानां स्थानानि च वदाम्यहम् ।।४५ ।।

उद्गारे नाग आख्यातः कूर्म उन्मीलने स्मृतः ।कृकलः क्षुतकृज्ज्ञेयो देवदत्तो विजृम्भणे ।।४६ ।।

न जहाति मृतं वापि सर्वव्यापी धनंजयः ।एते नाडिषु सर्वासु भ्रमन्ते जीवरूपिणः ॥। ४७ ।।

प्रकटं प्राणसंचार लक्षयेद्देह मध्यतः । इडापिङ्गलासुषुम्नाभिर्नाडीभिस्तिसृभिर्बुधः ।।४८ ।।

इडा वामे च विज्ञेया पिङ्गला दक्षिणे स्मृता ।इडा नाडी स्थितावामा ततो व्यस्ता च पिङ्गला ।। ४९ ।।

इडायां तु स्थितश्चन्द्रः पिङ्गलायां च भास्करः ।सुषुम्ना शम्भुरूपेण शम्भुहंसस्वरूपतः ।। ५० ।।

हकारो निर्गमें प्रोक्तः सकारेण प्रवेशनम् ।हकार: शिवरूपेण सकार: शक्तिरुच्यते ।।५१ ।।

शक्तिरूपः स्थितश्चन्द्रो वामनाडीप्रवाहकः ।दक्षनाडीप्रवाहश्च शम्भुरूपो दिवाकरः ।। ५२ ।।

श्वासे सकारसंस्थे तु यद्दानं दीयते बुधैः । तद्दानं जीवलोकेऽस्मिन् कोटिकोटिगुणं भवेत् ।। ५३ ।।

अनेन लक्षयेद्योगी चैकचित्तः समाहितः । सर्वमेव विजानीयान्मार्गे वै चन्द्रसूर्ययोः । । ५४ ।।

ध्यायेत्तत्त्वं स्थिरे जीवे अस्थिरे न कदाचन । इष्टसिद्धिर्भवेत्तस्य महालाभो जयस्तथा ।। ५५ ॥

चन्द्रसूर्यसमभ्यासं ये कुर्वन्ति सदा नराः । अतीतानागतज्ञानं तेषां हस्तगतं भवेत् ।। ५६ ।।

वामे चामृतरूपा स्याज्जगदाप्यायनं परम् । दक्षिणे चरभागेन जगदुत्पादयेस्तदा ।। ५७ ।

मध्यमा भवति क्रूरा दुष्टा सर्वत्र कर्मसु । सर्वत्र शुभकार्येषु वामा भवति सिद्धिदा ।। ५८ ।।

निर्गमे शुभा वामा प्रवेशे दक्षिणा शुभा । चन्द्रः समः सुविज्ञेयो रविस्तु विषमः सदा ।। ५९ ।।

चन्द्रः स्त्री पुरुषः सूर्यचन्द्रो गौरोऽसितो रविः । चन्द्रनाडीप्रवाहेण सौम्यकार्याणि कारयेत् ॥ ६० ॥

सूर्यनाडीप्रवाहेण रौद्रकार्याणि कारयेत् । सुषुम्नाया: प्रवाहेण भुक्तिमुक्तिफलानि च ॥ ६१ ॥

आदौ चन्द्रः सिते पक्षे भास्करो हि सितेतरे । प्रतिपत्तो दिनान्याहुस्त्रीणि त्रीणि कृतोदया ।। ६२ ।।

सार्धद्विघटिके ज्ञेयः शुक्ले कृष्णे शशी रविः । वहत्येकदिनेनैव यथा षष्टिघटी: क्रमात् ।।६३॥

वहेयुस्तद्घटीमध्ये पञ्चतत्त्वानि निर्दिशेत् । प्रतिपत्तो दिनान्याहुर्विपरीते विवर्जयेत् ॥६४ ।।

शुक्लपक्षे भवेद्वामा कृष्णपक्षे दक्षिणा । जानीयात्प्रतिपत्पूर्वं योगी तद्यतमानसः ।।६५ ॥

शशांकं वारयेद्रात्रौ दिवा वारय भास्करम् । इत्यभ्यासरतो नित्यं स योगी नात्र संशयः ।। ६६ ।।

सूर्येण बध्यते सूर्यश्चन्द्रश्चन्द्रेण बध्यते । यो जानाति क्रियामेतां त्रैलोक्यं वशगं क्षणात् ।। ६७ ।।

उदयं चन्द्रमार्गेण सूर्येनास्तमनं यदि । तदा ते गुणसंधाता विपरीतं विवर्जयेत् ।। ६८ ।।

गुरुशुक्रबुधेन्दूनां वासरे वामनाडिका । सिद्धिदा सर्वकार्येषु शुक्लपक्षे विशेषतः ।। ६९ ।।

अर्काङ्गारकसौरीणां वासरे दक्षनाडिका । स्मर्त्तव्या चरकार्येषु कृष्णपक्षे विशेषतः ।।७० ।।

प्रथमं वहते वायुर्द्वितीयं च तथानलः । तृतीयं वहते भूमिश्चतुर्थं वारुणो वहेत् ॥७१ ।।

सार्द्धद्विघटिके पञ्च क्रमेणैवोदयन्ति च। क्रमादेकेकनाड्यां च तत्त्वानां पृथगुद्भवः ।। ७२ ।।

अहोरात्रस्य मध्ये तु ज्ञेया द्वादशसंक्रमाः । वृषकर्कटकन्यालमृगमीना निशाकरे ।। ७३ ।।

मेषसिंह च कुम्भश्च तुला च मिथुनं धनम् । उदये दक्षिणे ज्ञेयः शुभाशुभविनिर्णयः ।। ७४ ।।

तिष्ठेत्पूर्वोत्तरे चन्द्रो भानुः पश्चिमदक्षिणे । दक्षनाड्याः प्रसारेतु न गच्छेद्याम्यपश्चिमे ।। ७५ ।।

वामचारप्रवाहे तु न गच्छेत्पूर्व उत्तरे । परिपन्थिभयं तस्य गतोऽसौ न निवर्त्तते ॥ ७६ ॥

तत्र तस्मान्न गन्तव्यं बुधैः सर्वहितैषिभिः । तदा तत्रा तु संयाते मृत्युरेव न संशयः ।। ७७ ।।

शुक्लपक्षे द्वितायायामर्के वहति चन्द्रमाः । दृश्यते लाभदः पुंसां सौम्ये सौख्यं प्रजायते ।।७८ ।।

सूर्योदये यदा सूर्यश्चन्द्रश्चन्द्रोदये भवेत् । सिध्यन्ति सर्वकार्याणि दिवारात्रिगतान्यपि ।। ७९ ।।

चन्द्रकाले यदा सूर्यं सूर्यश्चन्द्रोदये भवेत् । उद्वेगः कलहो हानिः शुभं सर्वं निवारयेत् ॥८०॥

सूर्यस्य वाहे प्रवदन्ति विज्ञा ज्ञानं ह्यगम्यस्य तु निश्चयेन ।

श्वासेन युक्तस्य तु शीत रश्मेः प्रवाहकाले फलमन्यथा स्यात् ।। ८१ ।।

अथ विपरीतलक्षणम्

यदा प्रत्यूषकालेन विपरीतोदयो भवेत् । चन्द्रस्थाने वहत्यको रविस्थाने च चन्द्रमाः ।। ८२ ।।

प्रथमे मनउद्वेगं धनहानिद्वितीयके । तृतीये गमनं प्रोक्तमिष्टनाशं चतुर्थके ।। ८३ ।।

पञ्चमे राज्यविध्वंसं षष्ठे सर्वार्थनाशनम् । सप्तमे व्याधिदुःखानि अष्टमे मृत्युमादिशेत् ।।८४ ।।

कालत्रये दिनान्यष्टौविपरीतं यदा वहेत् । तदा दुष्टफलंप्रोक्तं किंचिन्न्यूनं तु शोभनम् ।। ८५ ।।

प्रातर्मध्याह्नयोश्चन्द्रः सायंकाले दिवाकरः । तदा नित्यं जयो लाभो विपरीतं विवर्जयेत् ॥ ८६ ।।

वामे वा दक्षिणे वापि यत्र संक्रमते शिवः । कृत्वा तत्पादमादौ च यात्रा भवति सिद्धिदा ।। ८७ ।।

चन्द्रः समपदः कार्यो रविस्तु विषमः सदा । पूर्णपादं पुरस्कृत्य यात्रा भवति सिद्धिदा ।। ८८ ।।

यत्रांगे वहते वायुस्तदंगकरसंतलात् । सुप्तोत्थतो मुखं स्पृष्ट्वा लभते वाञ्छितं फलम् ॥८९ ।।

परदत्ते तथा ग्राह्ये गृहान्निर्गमनेऽपि च। यदंगे वहते नाडी ग्राह्यं तेन करांघ्रिणा ।। ९० ।।

सुखी चैव न हानि: कलहो नैव कण्टकैर्नापि भिद्यते । निवर्तते सर्वोपद्रववर्जितः ।। ९१ ।
गुरुबन्धुनृपामात्येष्वन्येषु शुभदायिनी । पूर्णांगे खलु कर्त्तव्या कार्यसिद्धिर्मनः स्थिता ।। ९२ ।।
अग्निचोराधर्माधर्मा अन्येषां वादिनिग्रहः । कर्त्तव्याः खलु रिक्तायां जयलाभसुखार्थिभिः ।। ९३ ।।
दूरदेशे विधातव्यं गमनं तु हिमद्युतौ । अभ्यर्णदेशे दीप्ते तु करणावितिकेचन ।। ९४ ।।
यत्किंचित्पूर्वमुद्दिष्टं लाभादिसमरागमः । तत्सर्वं पूर्णनाडीषु जायते निर्विकल्पकम् ।।९५ ।।
शून्यनाड्या विपर्यस्तं यत्पूर्वं प्रतिपादितम् । जायते नान्यथा चैव यथा सर्वज्ञभाषितम् ।।९६।।
व्यवहारे खलोच्चाटे द्वेषिविद्यादिवञ्चके । कुपितस्वामिचोराद्ये पूर्णस्था:स्युर्भयंकराः ।। ९७ ।।
दूराध्वनि शुभश्चन्द्रो निर्विघ्नोऽभीष्टसिद्धिदः । प्रवेशकार्य हेतौ च सूर्यनाडी प्रशस्यते । । ९८ ।।
नाड्या अयोग्ये योग्यता योगस्थानेप्ययोग्यता । कार्यानुवन्धिनी जीव यथा रुद्रस्थता चरेत् ।। ९९ ।।
चन्द्रचारे विषयते सूर्यो बलिवशनयेत् । सुषुम्नायां भवेन्मोक्ष एको देवस्त्रिथा स्थितः ।। १०० ।।
शुभान्यशुभकार्याणि क्रियन्तेऽहर्निशं यदा । तदाकार्यानुरोधेन कार्यं नाडीप्रचालनम् ।। १०१ ॥

अथ इडा

स्थिरकर्मण्यलंकारे दूराध्वगमने तथा । आश्रमे धर्मप्रसादे वस्तूनां संग्रहेऽपि च ।। १०२ ।।
वापीकूपतडागादेः प्रतिष्ठास्तंभदेवयोः । यात्रादान विवाहे च वस्त्रालंकारभूषणे ।। १०३ ।।
शान्तिकेपौष्ठिके चैव दिव्योषधिरसायने ।स्वस्वामिदर्शने मित्रे वाणिज्ये कणसंग्रहे । । १०४ ।।
च गृहप्रवेशे सेवायां कृषौ बीजवाप । शुभकर्माणि संधौ च निर्गमे च शुभः शशी ।। १०५ ।।
विद्यारम्भादिकार्येषु बान्धवानां च दर्शने । जन्ममोक्षे च धर्मे च दीक्षायां मन्त्रसाधने ।। १०६ ।।
कालविज्ञानसूत्रे तु चतुष्पादगृहागमे । कालव्याधिचिकित्सायां स्वामिसंबोधने तथा ।। १०७ ।।
गजाश्वारोहणे धन्विगजाश्वानां च बंधने । परोपकरणेचैव निधीनां स्थापने तथा ।। १०८ ।।
गीतवाद्यादिनृत्यादौ नृत्यशास्त्रविचारणे । पुरग्रामनिवेशे च तिलक क्षेत्रधारणे ।। १०९ ।।
आर्तिशोकविषादेषु ज्वरितेमूर्छितेऽपि वा । स्वजनस्वामिसम्बन्धे अन्नादेर्दारुसंग्रहे ।। ११० ।।
स्त्रीणां दन्तादिभूषायां वृष्टेरागमने तथा । गुरुपूजाविषादीनां चालने च वरानने ।। १११ ।।
इडायां सिद्धिदं प्रोक्तं योगाभ्यासादि कर्म च । तत्रापि वर्जयेद्वायुं तेज आकाशमेव च । ११२ ।।
सर्वकार्याणि सिद्ध्यन्ति दिवारात्रिगतान्यपि । सर्वेषु शुभकार्येषु चन्द्रचारःप्रशस्यते ।। ११३ ।।
पठने पाठने कठिनक्रूरविद्यानां तथा । स्त्रीसंगवेश्यागमने महानौकाधिरोहणे ।। ११४ ।।
भ्रष्टकार्ये सुरापाने वीरमंत्राद्युपासने । विहलोद्ध्वंसदेशादी विषदानेचवैरिणाम् ।।११५ ।।

शास्त्राभ्यासे च गमने मृगयापशुविक्रये । इष्टिकाकाष्ठपाषाणरत्नघर्षणदारणे ।।११६ ।।
गत्यभ्यासे यंत्रतंत्रे दुर्गपर्वतरोहणे । द्यूते चौर्ये गजाश्वादिरथसाधनवाहने ।। ११७ ।।
व्यायामे मारणोच्चाटे षट्कर्मादिकसाधने । यक्षिणीयक्षवेतालविषभूतादिनिग्रहे ।।११८ ।।
खरोष्ट्रमहिषादीनां गजाश्वारोहणे तथा । नदीजलौषधतरणे भेषजे लिपिलेखने ।। ११९ ।।
मारणे मोहने स्तंभे विद्वेषोच्चाटने वशे । प्रेरणे कर्षणे क्षोभे दाने च क्रयविक्रये ।। १२० ।।
प्रेताकर्षणविद्वेषशत्रुनिग्रहणेऽपि च। खड्गहस्ते वैरियुद्धे भोगे वा राजदर्शने ।
भोज्ये स्नाने व्यवहारे दीप्तकार्ये रविः शुभः ।। १२१ ।।
भुक्तमार्गेण मन्दाग्नौ स्त्रीणां वश्यादिकर्मणि । शयनं सूर्यवाहेन कर्तव्यं सर्वदा बुधैः ।। १२२ ।।
क्रूराणि सर्वकर्माणि चराणि विविधानि च। तानिसिद्ध्यन्ति सूर्येणात्रकार्याविचारणा ।। १२३ ।।

अथ सुषुम्ना

क्षणं वामे क्षणं दक्षे यदा वहति मारुतः । सुषुम्ना सा च विज्ञेया सर्वकार्यहरा स्मृता । । १२४ ।।
तस्यां नाड्यां स्थितो वह्निर्ज्वलते कालरूपकः । विषवत्तं विजानीयात्सर्वकार्यविनाशकम् ।। १२५ ।।
यस्य दयाऽनुक्रममुल्लड्वय नाडीद्वयं वहेत् । तदा तस्य विजानीयादशुभं नात्र संशयः । । १२६ ।।
क्षणं वामे क्षणं दक्षे विषमं भावमादिशेत् । विपरीतं फलं ज्ञेयं ज्ञातव्यं च वरानने ।। १२७ ।।
उभयोरेव संचार विषवत्तं विदुर्बुधाः । न कुर्यातक्रूर-सौम्यानि तत्सर्वं विफलं भवेत् ।। १२८ ।।
जीविते मरणे प्रश्ने लाभालाभे जयाजये । विषमे विपरीते च संस्मरेज्जगदीश्वरम् ।।१२९।।
ईश्वरे चिन्तिते कार्यं योगाभ्यासादि कर्म च । न कर्तव्यं जयलाभसुखैषिभिः ।। १३० ।।
अन्यत्तत्र सूर्येण वहमानायां सुषुम्नायां मुहुर्मुहुः । शापं दद्याद्वरं दद्यात्सर्वथैव तदन्यथा ।। १३१ ॥
नाडीसंक्रमणे काले तत्त्वसंगमनेऽपि च। शुभं किंचिन्न कर्त्तव्यं पुण्यदानादि किंचन । १३२ ।।
विषमस्योदयो मनसाऽपि न चिन्तयेत् । यात्रा हानिकरी तस्य मृत्युः क्लेशो न संशयः ।। १३३ ।।
पुरो वामोर्ध्वतश्चन्द्रो दक्षाध: पृष्ठतो रविः । पूर्णारिक्तविवेकोऽयं ज्ञातव्यो देशिकैः सदा ।। १३४ ।।
ऊर्ध्ववामाग्रतो दूतो दूतो ज्ञेयो वामपथे स्थितः। पृष्ठे दक्षे तथाऽधस्तात्सूर्यवाहागतः शुभः ।। १३५ ।।
अनादिर्विषमः संधिर्निराहारो निराकुलः । परे सूक्ष्मे विलीयेत सा सन्ध्या सद्भिरुच्यते ।। १३६ ।।
न वेदं वेद इत्याहुर्वेदो वेदो न वेद्यते । परात्मा वेद्यते येन स वेदो वेद उच्यते ।। १३७ ।।
स सन्ध्यां सन्धिरित्याहुः सन्ध्या सन्धिर्निगद्यते । विषमः सन्धिगः प्राणः स संधि: संधिरुच्यते ।। १३८ ।।

श्रीदेव्युवाच

देवदेव महादेव सर्वसंसारतारक । स्थितं त्वदीयहृदये रहस्यं वद मे प्रभो ।। १३९ ।।

ईश्वर उवाच

स्वरज्ञानरहस्यात्तत् न काचिच्चेष्टदेवता । स्वरज्ञानरतो योगी स योगी परमो मतः ।। १४० ।।

पञ्चतत्त्वाद्भवेत्सृष्टिस्तत्त्वे तत्त्वं प्रलीयते । पञ्चतत्त्वं परं तत्त्वं तत्त्वातीतं निरञ्जनम् ।। १४१ ।।

तत्त्वानां नाम विज्ञेयं सिद्धियोगेन योगिभिः । भूतानां दुष्टचिह्नानि जानातीह स्वरोत्तमः ।। १४२ ।।

पृथिव्यापस्तथा तेजो वायुराकाशमेव च। पञ्चभूतात्मकं विश्व यो जानाति स पूजितः ।। १४३ ।।

सर्वलोकस्थजीवानां देहो भिन्नतत्त्वकः । भूलोकात्सत्यपर्यन्तं नाडीभेदः पृथक्पृथक् ।। १४४ ।।

वामे वा दक्षिणे वाऽपि उदद्याः पञ्च कीर्तिताः । अष्टधा तत्त्वविज्ञानं शृणु वक्ष्यामि सुन्दरि । । १४५ ।।

प्रथमे तत्त्वसंख्यानं द्वितीये श्वाससंधयः । तृतीये स्वरचिह्नानि चतुर्थे स्थानमेव च ।। १४६ ।।

पञ्चमे तस्य वर्णाश्च षष्ठे तु प्राण एव च । सप्तमे स्वादसंयुक्ता अष्टमे गतिलक्षणम् ।। १४७ ।।

एवमष्टविधं प्राणं विषुवन्तं चराचरम् । स्वरात्परतरं देवि नान्यथा त्वम्बुजेक्षणे । । १४८ ।।

निरीक्षितव्यं यत्नेन सदा प्रत्यूष कालतः । कालस्य वञ्चनार्थाय कर्म कुर्वन्ति योगिनः । । १४९ ।।

श्रुत्योरंगुष्ठकौ मध्यांगुल्यौ नासापुटद्वये । वदनप्रान्तके चान्यांगुलीर्दद्याच्च नेत्रयोः । । १५० ।।

अस्यान्तस्तु पृथिव्यादितत्त्व ज्ञानं भवेत्क्रमात् । पीतश्वेतारुणश्यामैर्बिन्दुभिर्निरुपाधिकम् ।। १५१ ।।

तत्र दर्पणेन समालोक्य श्वास विनिःक्षिपेत् । आकारैस्तु विज्ञानीयात्तत्त्व भेदं विचक्षणः ।। १५२ ।।

चतुरस्रं चार्धचन्द्रं त्रिकोणं वर्तुलम् स्मृतम् । बिन्धुभिस्तु नभो ज्ञेयमाकारैस्तत्त्वलक्षणम् ॥ १५३ ।।

मध्ये पृथ्वी ह्यथश्चापश्चोर्ध्वं वहति चानलः । तिर्यग्वायुप्रवाहश्च नभो वहति संक्रमे ।। १५४ ।।

आपः श्वेताः क्षितिः पीता रक्तवर्णो हुताशनः । मारुतो नीलजीमूत आकाशः सर्ववर्णकः ।। १५५ ।।

अथ स्थानपरत्व से तत्त्वज्ञान

स्कन्धद्वये स्थितो वह्निर्नाभिमूले प्रभञ्जनः । जानुदेशे क्षितिस्तोयं पादान्ते मस्तकें नभः । । १५६ ।।

अथ स्वाद से तत्त्वज्ञानप्रकार

माहेयं मधुरं स्वादे कषायं जलमेव च। तीक्ष्णं तेजः समीरोऽम्ल आकाशं कटुकं तथा ।। १५७ ।।

अथ गति से तत्त्वज्ञान

अष्टांगुलं वहेद्वायुरनिलश्चतुरंगुलम् । द्वादशांगुलं माहेयं वारुणं षोडशांगुलम् ।। १५८ ।।

ऊर्ध्वं मृत्युरध: शान्तिस्तिर्यगुच्चाटन तथा । मध्ये स्तम्भं विजानीयान्नभः सर्वत्र मध्यमम् ।।१५९ ।।

पृथिव्यां स्थिरकर्माणि चरकर्माणि वारुणे । तेजसि क्रूरकर्माणि मारणोच्चाटनेऽनिले । । १६० ।।

व्योम्नि किंचिन्न कर्व्यमभ्यसेद्योगसेवनम् । शून्यता सर्वकार्येषु नात्र कार्या विचारणा । । १६१ ।।

पृथिवीजलाभ्यां सिद्धिःस्यान्मृत्युर्वह्नौ क्षयोऽनिले । नभसो निष्फलं सर्वे ज्ञातव्यं तत्त्ववादिभिः ।। १६२ ।।

चिरलाभः क्षितेर्ज्ञेयस्तत्क्षणे तोयतत्त्वतः । हानिःस्याद्वह्निवाताभ्यां नभसोनिष्फलं भवेत् ।। १६३ ।।

पीतः शनैर्मध्यवाही हनुर्यावद्गुरुध्वनिः । कवोष्णः पार्थिवो वायुः स्थिरकार्यप्रसाधकः ।। १६४ ।।

अधोवाही गुरुध्वानः शीघ्रग: शीतलः स्थितः । यत्षोडशांगुलो वायुः स आपः शुभकर्मकृत् ॥ १६५ ।।

आवर्तगश्चात्युष्णाश्च शोणाभश्चतुरंगुलः । ऊर्ध्वे वाही च यः क्रूरकर्मकारी स तेजसः ।। १६६ ।।

उष्ण: शीतः कृष्णवर्णस्थिर्यगाभ्यष्टकांगुलः । वायुः पवनसंज्ञस्तु चरकर्मप्रसाधकः ।।१६७ ।।

यः समीर: समरस: सर्वतत्त्वगुणावहः । अम्बरं तं विजानीयाद्योगिनां योगदायकम् ।। १६८ ।।

पीतवर्णं चतुष्कोणं मधुरं मध्यमाश्रितम् । भोगदं पार्थिवं तत्त्वं प्रवाहे द्वादशांगुलम् ।। १६९ ।।

श्वेतमर्धेन्दुसंकाशं स्वादुकाषायमार्द्रकम् । लाभकृद्वारुणं तत्त्वं प्रवाहे षोडशांगुलम् ॥ १७० ।।

रक्तं त्रिकोणं तीक्ष्णं च ऊर्ध्वभागप्रवाहकम् । दीप्तं च तैजसं तत्त्वं प्रवाहे चतुरंगुलम् ।। १७१ ।।

नीलं च वर्तुलाकारं स्वाद्वम्ल तिर्यगाश्रितम् । चपलं मारुतं तत्त्वं प्रवाहेष्टांगुलं स्मृतम् ।।१७२ ।।

वर्णाकारे स्वादुवाहे अव्यक्त सर्वगामिनाम् । मोक्षदं नाभसं तत्त्वं सर्वकार्येषु निष्फलम् ।।१७३ ।।

पृथ्वी जले शुभे तत्त्वे तेजो मिश्रफलोदयम् । हानिमृत्युकरौ पुंसामशुभो व्योममारुतौ ।। १७४ ।।

आपूर्वपश्चिमे पृथ्वी तेजश्च दक्षिणो तथा । वायुश्चोत्तरदिग्ज्ञेयो मध्ये कोणगतं नभः । । १७५ ।।

चन्द्रे पृथ्वीजले स्यातां सूर्येऽग्निर्वा यदा भवेत् । तदा सिद्धिर्न सन्देहः सौम्या सौम्येषु कर्मसु ।। १७६ ।।

लाभः पृथ्वीकृतोह्निः स्यान्निशायां लाभकृज्जलम् । वह्नौ मृत्युःक्षयो वायुर्ननभस्थानंदहेत्क्वचित् ।।१७७।।

जीवितव्ये जये लाभे कृष्यां च धनकर्मणि । मन्त्रार्थे युद्धप्रश्ने च गमनागमने तथा । । १७८ ।।

आयाति वारुणे तत्त्वे शत्रुरस्ति शुभः क्षितौ । प्रयाति वायुतोऽन्यत्र हानिमृत्यु नभोऽनले । । १७९ ।।

पृथिव्यां मूलचिन्ता स्याज्जीवस्य जलवातयोः । तेजसा धातुचिंतास्याच्छून्यमाकाशतो वदेत् ।।१८० ।।

पृथिव्यां बहुपादाः स्युर्द्विपदस्तोयवायुतः । तेजस्येव चतुष्पादो नभसा पादवर्जितः ।। १८१ ।।

कुजो वह्निः रविः पृथ्वी सौरिरापः प्रकीर्तितः । वायुस्थानस्थितो राहुर्दक्षरन्ध्रप्रवाहकः ।। १८२ ।।

जलं चन्द्रो बुधः पृथ्वी गुरुर्वातः सितोऽनलः । वामनाड्यां स्थिताः सर्वे सर्वकार्येषु निश्चिताः ।। १८३ ।।

पृथ्वी बुधो जलादिन्दुः शुक्रो वह्निः रविः कुजः । वायु राहुशनी व्योम गुरुरेवं प्रकीर्तितः । । १८४ ।।

प्रवासप्रश्न आदित्ये यदि राहुर्गतोऽनिले । तदासौ चलितो ज्ञेयः स्थानान्तरमपेक्षते ।। १८५ ।।

आयाति वारुणे तत्त्वे तत्रैवास्ति शुभः क्षितौ । प्रवासी पवनेऽन्यत्र मृत्युरेवानले भवेत् ॥। १८६ ।।

पार्थिवे मूलविज्ञानं शुभं कार्यं जले तथा । आग्नेये धातुविज्ञानं व्योम्नि शून्यं विनिर्दिशेत् ।।१८७।।

तुष्टिः पुष्टी रतिः क्रीडा जयहर्षौ धराजले । तेजो वाय्वोश्च सुप्ताक्षो ज्वरकम्पः प्रवासिनः ।। १८८ ।।

गतायुर्मृत्युराकाशो तत्त्वस्थाने प्रकीर्तिताः । द्वादशैताः प्रयत्नेन ज्ञातव्या देशिकैः सदा । । १८९ ।।

पूर्वायां पश्चिमे याम्ये उत्तरस्यां यथाक्रमम् । पृथिव्यादीनि भूतानि बलिष्ठानि विनिर्दिशेत् ।।१९० ।।

पृथिव्यापस्तथा तेजो वायुराकाशमेव च। पञ्चभूतात्मको देहो ज्ञातव्यश्च वरानने ।। १९१ ।।

अस्ति मांसं त्वचा नाडी रोमं चैव तु पञ्चमम् । पृथ्वी पञ्चगुणा प्रोक्ता ब्रह्मज्ञानेन भाषितम् ।।१९२।।

शुक्रशोणितमज्जा च मूत्रं लाला च पञ्चमम् । आपः पञ्चगुणाः प्रोक्ता ब्रह्मज्ञानेन भाषितम् ।।१९३।।

क्षुधा तृषा तथा निद्रा कान्तिरालस्यमेव च। तेजः पञ्चगुणं प्रोक्तं ब्रह्मज्ञानेन भाषितम् ।। १९४ ।।

धावनं चलनं ग्रन्थ: संकोचनप्रसारणे । वायोः पञ्चगुणाः प्रोक्ता ब्रह्मज्ञानेन भाषितम् ।।१९५ ।।

रागद्वेषौ तथा लज्जा भयं मोहश्च पञ्चमः । नभः पञ्चगुणं प्रोक्तं ब्रह्मज्ञानेन भाषितम् ।।१९६ ।।

पृथिव्याः पलानि पञ्चाशच्चत्वारिंशत्तथाम्भसः । अग्नेस्त्रिंशत्पुनर्वायोर्विंशतिर्नभसो दश ।। १९७ ।।

पृथिव्यां चिरकालेन लाभश्चापः क्षणाद्भवेत् । जायते पवने स्वल्पः सिद्धोऽप्यग्नी विनश्यति । । १९८ ।।

पृथिव्याः पञ्च ह्यपां वेदा गुणास्तेजो द्विवायुतः । नभस्येकगुणश्चैव तत्त्वज्ञानमिदं भवेत् ।।१९९ ।।

फूत्कारकृत्प्रस्फुटिता विदीर्णा पतिता धरा । ददाति सर्वकार्येषु अवस्थासदृशं फलम् ।। २०० ।।

धनिष्ठा रोहिणी ज्येष्ठाऽनुराधा श्रवणं तथा अभिजिदुत्तराषाढापृथ्वीतत्त्वमुदाहृतम् ।।२०१ ।।

पूर्वाषाढा तथाऽश्लेषा मूलामाद्रा च रेवती । उत्तराभाद्रपदा तोयतत्त्वं शतभिषक् प्रिये ॥। २०२ ।।

भरणी कृत्तिका पुष्यो मघा पूर्वा च फाल्गुनी । पूर्वाभाद्रपदा स्वाती तेजस्तत्त्वमिति प्रिये ॥ २०३ ।।

विशाखोत्तरफाल्गुन्यौ हस्तचित्रे पुनर्वसुः । अश्विनीमृगशीर्षे च वायुतत्त्वमुदाहृतम् ।।२०४ ।।

वहन्नाडीस्थितो दूतो यत्पृच्छति शुभाशुभम् । तत्सर्वं सिद्धिमाप्नोति शून्ये शून्यं न संशयः ।। २०५ ।।

पूर्णोऽपि निर्गमश्वासे सुतत्त्वेऽपि न सिद्धिदः । सूर्यश्चन्द्रोऽथवा नणां संग्रहे सर्वसिद्धिदः ।। २०६ ।।

तत्त्वे रामो जयं प्राप्तः सुतत्त्वे च धनंजयः । कौरवा निहताः सर्वे युद्धे तत्त्वविपर्ययात् ॥२०७॥

जन्मान्तरीयसंस्कारात्प्रसादादथवा गुरोः ।केषांचिज्जायते तत्त्ववासना विमलात्मनाम् ।। २०८ ॥

लंबीजे धरणीं ध्यायेच्चतुरस्रां सुपीतभाम् । सुगन्धां स्वर्णवर्णाभां प्राप्नुयाद्देहलाघवम् ।।२०९ ।।

वंबीजं वारणं ध्यायेत्तत्त्वमर्धशशिप्रभम् । क्षुत्तृष्णादिसहिष्णुत्वं जलमध्ये च मज्जनम् ।। २१० ।।

रंबीजमग्निजं ध्यायेत्रिकोणमरुणप्रभम् । बह्वन्नपानभोक्तृत्वमातपाग्निसहिष्णुता ।।२११ ।।
यंबीजं पावनं ध्यायेद्वर्तुलं श्यामलप्रभम् । आकाशगमनाद्यं च पक्षिवद्गमनं तथा ।। २१२ ।।
हंबीजं गगनं ध्यायेन्निराकारं बहुप्रभम् । ज्ञानं त्रिकालविषमैश्वर्यमणिमादिकम् ।।२१३ ।।
स्वरज्ञानी नरो यत्र धनं नास्ति ततः परम् । गम्यते स्वरज्ञानेन ह्यनायासं फलं भवेत् ॥ २१४ ।।

श्रीदेव्युवाच

देवदेव महादेव महाज्ञान स्वरोदयम् । त्रिकालविषयं चैव कथं भवति शंकर ।। २१५ ।।

श्रीशिव उवाच

अर्थकालजयप्रश्न शुभाशुभमिति त्रिदा । एतत्रिकालविज्ञानं नान्यद्भवति सुन्दरि ।। २१६ ।।
तत्त्वे शुभाशुभं कार्यं तत्त्वे जयपराजयौ । तत्त्वे सुभिक्षदुर्भिक्षे तत्त्वं त्रिपादमुच्यते । । २१७ ।।

श्रीदेव्युवाच

देवदेव महादेव सर्वसंसारसागरे । किंनराणां परं मित्रं सर्वकार्यार्थसाधकम् ।।२१८ ।।

ईश्वर उवाच

प्राण एव परं मित्रं प्राण एव परः सखा । प्राणतुल्यः परो बन्धुर्नास्ति नास्ति वरानने ।। २१९ ।।

श्रीदेव्युवाच

कथं प्राणस्थितो वायुर्देहः किं प्राणरूपकः । तत्त्वेषु संचरन्प्राणो ज्ञायते योगिभिः कथम् ।।२२० ।।

श्रीशिव उवाच

कायानगरमध्यस्थो मारुतो रक्षपालकः । प्रवेशे दशभिः प्रोक्तो निर्गमे द्वादशांगुलः ।। २२१ ।।
गमने तु चतुर्विंशन्नेत्रवेदास्तु धावने । मैथुने पञ्चषष्टिश्च शयने च शतांगुलम् ॥ २२२ ।।
प्राणस्य तु गतिर्देवि स्वभावाद्द्वादशांगुला । भोजने वमने चैव गतिरष्टादशांगुला ।। २२३ ।।
एकांगुले कृ ते न्यूने प्राणे निष्कामता मता । आनन्दस्तु द्वितीये स्यात्कविशक्तिस्तृतीयके ।। २२४ ।।
वाचासिद्धिश्चतुर्थे च दूरदृष्टिस्तु पञ्चमे । षष्ठे त्वाकाशगमनं चंडवेगश्च सप्तमे ।। २२५ ।।
अष्टमे सिद्धयश्चैव नवमे निधयो नव । दशमे दशमूर्तिच छाया नैकादशे भवेत् ।।२२६ ।।

द्वादशे हंसचारश्च गङ्गामृतरसं पिबेत् । आनखाग्रं प्राणपूर्ते कस्य भक्ष्यं च भोजनम् ।।२२७ ।।
एवं प्राणविधिः प्रोक्तः सर्वकार्यफलप्रदः । जायते गुरुवाक्येन न विद्याशास्त्रकोटिभिः ।। २२८ ।।
प्रातश्चंद्रो रविः सायं यदि दैवान्न लभ्यते । मध्याह्नान्मध्यरात्रश्च परतस्तु प्रवर्तते ।। २२९ ।।
दूरयुद्धे जयी चन्द्रः समासन्ने दिवाकरः । वहन्नाड्यागतः पादः सर्वसिद्धिप्रदायकः ।। २३० ।।
यात्रारम्भे विवाहे च प्रवेशे नगरादिके । शुभकार्याणि सिद्ध्यन्ति चंद्रवाहेषु सर्वदा ॥ २३१ ।।
अयनतिथिदिनेशैः स्वयतत्त्वे च युक्ते यदि वहति कदाचिद्दैवयोगेन पुंसाम् ।
स जयति रिपुसैन्यं स्तम्भमात्रस्वरेण प्रभवति न च विघ्नं केशवस्यापि लोके ।। २३२ ।।
रक्ष जीवं रक्ष जीवं जीवांगे परिधाय च । जीवो जपति यो युद्धे जीवञ्जयति मेदिनीम् ।।२३३ ।।
भूमौ जले च कर्तव्यं गमनं शान्तिकर्मसु । वह्नौ वायौ प्रदीप्तेषु खे पुनर्नोभयेष्वपि ।। २३४ ।।
जीवेन शास्त्रं बध्नायाज्जीवेनैव विकासयेत् । जीवेन प्रक्षिपेच्छस्त्रं युद्धेजयति सर्वदा ।। २३५ ।।
आकृष्य प्राणपवनं समारोहेत वाहनम् । समुत्तरे पदं दद्यात्सर्वकार्याणि साधयेत् ।।२३६ ।।
आपूर्णे शत्रुसामग्रीं पूर्णे वा पूर्णे वा स्वबलं तथा । कुरुते पूर्णतत्त्वस्थो जयत्येको वसुंधराम् ।।२३७ ।।
नाडी वहते चाङ्गे तस्यामेवाधिदेवता । सम्मुखेऽपदिशा तेषां सर्वकार्यफलप्रदा ।। २३८ ।।
आदौ तु क्रियते मुद्रा पश्चाद्युद्धं समाचरेत् । सर्पमुदा कृता येन तस्य सिद्धिर्न संशयः ।। २३९ ।।
भटाः समायान्ति च योद्धुकामाः चन्द्रप्रवाहेऽप्यथ सूर्यवाहे ।
समीरणस्तत्त्वविदां प्रतीतो या शून्यता सा प्रतिकार्यनाशम् ।।२४० ।।
यां दिशां वहते वायुर्युद्धं तद्दिशि दापयेत् । । जयत्येव न संदेहः शक्रोऽपि यदि चाग्रतः ।। २४१ ।।
यत्र नाड्यां वहेद्वायुस्तदंगे प्राणमेव च। आकृष्य गच्छेत्कर्णान्तं प्राणमेव पुरन्दरम् ॥ २४२ ।।
प्रतिपक्षप्रहारेभ्यः पूर्णाङ्गे योऽभिरक्षति । न तस्य रिपुभिः शक्तिर्बलिष्ठैरपि हन्यते ।। २४३ ।।
अंगुष्ठतर्जनीवंशे पादांगुष्ठे तथा ध्वनिः । युद्धकाले च कर्तव्यो लक्षयोध्दुजयो भवेत् ।। २४४ ।।
निशाकरो रवौ चारे मध्ये यस्य समीरणः । स्थितो रक्षेद्विगन्तानि जयकांक्षीगतः सदा ।। २४५ ।।
श्वासप्रवेशकाले तु दूतो जल्पति वांछितम् । तस्यार्थः सिद्धिमायाति निर्गमे नैव सुन्दरि ।। २४६ ।।
लाभादीन्यपि कार्याणि पुष्टानि कीर्तितानि च । जीवे विंशति सिद्ध्यंति हार्निनिःसरणे भवेत् ।।२४७ ।।
नरे दक्षा स्वकीया च स्त्रियां वामा प्रशस्यते । कुम्भको युद्धकाले च तिस्रो नाड्यस्त्रयीगतिः ।। २४८ ।।
हकारस्य सकारस्य विना भेदं स्वरः कथम् । सोऽहं हंसपदेनैव जीवो जयति सर्वदा ।। २४९ ।।
शून्यांगं पूरितं कृत्वा जीवांगे गोपयेज्जयम् । जीवांगे घातमाप्नोति शून्यांगं रक्षते सदा ।। २५० ।।
वामे वा यदि वा दक्षे यदि पृच्छति पृच्छकः । पूर्णे घातो न जायेत शून्ये घातं विनिर्दिशेत् ।। २५१ ।।

भूतत्त्वेनोदरे घातः पदस्थानेऽम्बुना भवेत् । ऊरुस्थानेऽग्नितत्त्वेन करस्थाने च वायुना ।। २५२ ।।
शिरसि व्योमतत्त्वे च ज्ञातव्यो घातनिर्णयः । एवं पञ्चविधो घातः स्वरशास्त्रे प्रकाशितः ।। २५३ ।।
युद्धकाले यदा चन्द्रः स्थायी जयति निश्चितम् । यदा सूर्यप्रवाहस्तु यायी विजयते तदा ।। २५४ ।।
जयमध्ये तु संदेहे नाडीमध्यं तु लक्षयेत् । सुषुम्नायां गते प्राणे समरे शत्रुसंकटः ।। २५५ ।।
यस्या नाड्याँ भवेच्चारस्तां दिशं युधि संश्रयेत् । तदाऽसौ जयमाप्नोति नात्र कार्या विचारणा ।। २५६ ।।
यदि संग्रामकाले तु वामनाडी सदा वहेत् । स्थायिनो विजयं विद्याद्रिपुवश्यादयोऽपि च ।। २५७ ।।
यदि संग्रामकाले तु सूर्यस्तु व्यावृतो वहेत् । तदा यायिजयं विद्यात्सदेवासुरमानवे ।। २५८ ।।
रणे हरति शत्रुस्तं वामायां प्रविशेन्नरः । स्थानं विषुवचारेण जयः सूर्येण धावता ।। २५९ ।।
युद्धद्वये कृते प्रश्ने पूर्णस्य प्रथमे जयः । रिक्ते चैव द्वितीयस्तु जयी भवति नान्यथा ।। २६० ।।
पूर्णनाडीगतः पृष्ठे शून्यांगं च तदाग्रतः । शून्यस्थाने कृतः शत्रुम्रियते नात्र संशयः ।। २६१ ।।
वामचारे समं नाम यस्य तस्य जयो भवेत् । पृच्छको दक्षिणे भागे विजयी विषमाक्षरः ।। २६२ ।।
यदा पृच्छति चन्द्रस्य तदा सन्धानमादिशेत् । पृच्छेद्यदा तु सूर्यस्य तदा जानीहि विग्रहम् ।।२६३ ।।
पार्थिवे च समं युद्धसिद्धिर्भवति वारुणे । युद्धे हि तैजसो भंगो मृत्युर्वायौ नभस्यपि ।। २६४ ।।
निमित्तकपमादाद्वा यदा न ज्ञायतेऽनिलः । पृच्छाकाले तदा कुर्यादिदं यत्नेन बुद्धिमान् ।। २६५ ।।
निश्चलां धारणां कृत्वा पुष्पं हस्तान्निपातयेत् । पूर्णाङ्गे पुष्पपतनं शून्यं वा तत्परं भवेत् ।। २६६ ।।
तिष्ठानुपविशंश्चापि प्राणमाकर्षयन्निजम् । मनोभंगमकुर्वाणः सर्वकार्येषु जीवति ।। २६७ ।
ना कालो विविधं घोरं न शस्त्रं न च पन्नगः । न शत्रुव्याधिचोराद्याः शून्यस्थानाशितुं क्षमाः ।। २६८ ।।
जीवेन स्थापयेद्वायुं जीवेनारम्भयेत्पुनः । जीवेन क्रीडते नित्यं द्यूते जयति सर्वथा ।। २६९ ।।
स्वरज्ञानबलादग्रे निष्फलं कोटिधा भवेत् । इहलोके परत्रापि स्वरज्ञानी बली सदा ।। २७० ।।
दश शतायुतं लक्षं देशाधिपबलं क्वचित् । शतक्रतुसुरेन्द्राणां बलं कोटिगुणं भवेत् ।। २७१ ।।

देव्युवाच

परस्परं मनुष्याणां युद्धे प्रोक्तो जयस्त्वया । यमयुद्धे समुत्पन्ने मनुष्याणां कथं जयः ।। २७२ ।।

ईश्वर उवाच

ध्यायेद्देवं स्थिरो जीवं जुहुयाज्जीवसंगमे । इष्टसिद्धिर्भवेत्तस्य महालाभो जयस्तथा ।। २७३ ॥
निराकारात्समुत्पन्नं साकारं सबलं जगत् । तत्साकार निराकारं ज्ञाने भवति तत्क्षणात् ।। २७४ ।।

श्रीदेव्युवाच

नरयुद्धं यमयुद्धं त्वया प्रोक्तं महेश्वर । इदानीं देवदेवानां वशीकरणकं वद ।। २७५ ।।

ईश्वर उवाच

चन्द्रं सूर्येण चाकृष्य स्थापयेज्जीवमण्डले । आजन्मवशगा रामा कथितोऽयं तपोधनैः ।। २७६ ।।

जीवेन गृह्यते जीवो जीवो जीवस्य दीयते । जीवस्थाने गतो जीवो बालाजीवान्तकारकः ।। २७७ ।।

प्रसुप्ते रात्र्यन्तयामवेलायां कामिनीजने । ब्रह्मजीवं पिबेद्यस्तु बालाप्राणहरो नरः ।। २७८ ।।

अष्टाक्षरं जपित्वा तु तस्मिन्काले गते सति । तत्क्षणं दीयते चन्द्रो मोहमायाति कामिनी ।। २७९ ।।

शयने वा प्रसंगे वा युवत्यालिङ्गनेऽपि वा । यः सूर्येण पिबेश्चन्द्रं स भवेन्मकरध्वजः । । २८० ।।

शिव आलिङ्ग्यते शक्त्या प्रसंगे दक्षिणेऽपि वा । तत्क्षणाद्दापयेद्यस्तु मोहयेत्कामिनीशतम् ।।२८१ ।।

नव सप्त त्रयः पञ्च वारान्संगस्तु सूर्यभे । चन्द्रे द्वितुर्यषट्कृत्वा वश्या भवति कामिनी ।। २८२ ।।

सूर्यचन्द्रौ समाकृष्य सर्पाक्रान्त्याऽधरोष्ठयोः । महापद्मे मुखं स्पृष्ट्वा वारंवारमिदं चरेत् ।। २८३ ।।

आप्राणमिति पद्मश्च यावन्निद्रावश गता । पश्चाज्जाग्रतिवेलायां चोष्येते गलचक्षुषी ।। २८४ ।।

अनेन विधिना काही वशयेत्सर्वकामिनीः । इदं न वाच्यमन्यस्मिन्नित्याज्ञा पारमेश्वरी ।। २८५ ।।

अथ गर्भकरणम्

ऋतुकालभवा नारी पञ्चमेऽह्न यदा भवेत् । सूर्यचन्द्रमसोर्योगे सेवनात्पुत्रसंभवः।।२८६॥

शंखवल्लीं गवां दुग्धे पृथ्व्यापो वहते यदा । भर्तुरेवं वदेद्वाक्यं दर्पं देहि त्रिभिर्वचः ।। २८७ ।।

ऋतुस्नाता पिबेन्नारी ऋतुदानं तु योजयेत् । रूपलावण्यसंपन्नो नरसिंहः प्रसूयते ।। २८८ ।।

सुषुम्नासूर्यवाहेन ऋतुदानं तु योजयेत् । अंगहीनः पुमान्यस्तु जायतेऽत्र कुविग्रहः ।। २८९ ।।

विषमांके दिवारात्रौ विषमांके दिनाधिपः । चन्द्रनेत्राग्नितत्त्वेषु वन्ध्या पुत्रमवाप्नुयात् ॥ २९० ।।

ऋत्वारम्भे रविः पुंसां स्त्रीणां चैव सुधाकरः । उभयोः संगमे प्राप्ते वन्ध्या पुत्रमवाप्नुयात् ।।२९१।।

ऋत्वारम्भे रविः पुंसां शुक्रान्ते च सुधाकरः । अनेन क्रमयोगेन नादत्ते दैवदारुकम् ।।२९२ ।।

चन्द्रनाडी यदा प्रश्ने गर्भे कन्या तदा भवेत् सूर्यो भवेत्तदा पुत्रो द्वयोर्गर्भो विहन्यते ।। २९३ ।।

पृथ्वी पुत्री जले पुत्रः कन्यका तु प्रभञ्जने । तेजसि गर्भपातः स्वान्नभस्यपि नपुंसकः ।। २९४ ।।

चन्द्रं स्त्री पुरुषः सूर्ये मध्ये मार्गे नपुंसकः । गर्भप्रश्ने यदा दूतः पूर्णे पुत्रः प्रजायते । । २९५ ।।

शून्ये शून्यं युगे युग्मं गर्भपातश्च संक्रमे । तत्त्ववित्स विजानीयात्कथितं तत्तु सुंदरि ।। २९६ ।।
गर्भादानं मारुते स्याच्च दुःखी दिक्षु ख्यातो वारुणे सौख्ययुक्तः ।
गर्भस्रावः स्वल्पजीवश वही भोगी भव्यः पार्थिवेनार्थयुक्तः ।। २९७ ।।
धनवान्सौख्ययुक्तश्च भोगवानर्थसंस्थितिः । स्यान्नित्यं वारुणे तत्त्वे व्योम्नि गर्भो विनश्यति ।। २९८ ।।
भवेत् । माहेन्द्रे सुतोत्पत्तिर्वारुणे दुहिता शेषेसु गर्भहानिः स्याज्जातमात्रस्य वा मृतिः ।। २९९ ।।
रविमध्यगतश्चन्द्रश्चन्द्रमध्यगतो ज्ञातव्यं गुरुतः शीघ्रं न वेदशास्त्रकोटिभिः ।। ३०० ।। रविः ।

अथ संवत्सरफलम्

चैत्रशुक्लप्रतिपदि प्रातस्तत्त्वविभेदतः । पश्येद्विचक्षणो योगी दक्षिणे चोत्तरायणे । । ३०१ ।।
चन्द्रोदयस्य वेलायां वहमानोऽत्र तत्त्वतः । पृथिव्यापस्तथा वायुः सुभिक्षं सर्वसस्यजम् ।।३०२ ।।
कालतत्त्वतः । तेजोव्योम्नोर्भयं घोरं दुर्भिक्षं एवं तत्त्वफलं ज्ञेयं वर्षे मासे दिनेष्वपि ॥ ३०३ ।।
मध्यमा भवति क्रूरा दुष्टा देशभंगमहारोगक्लेशकष्टादिदुःखदास सर्वेषु कर्मसु । ।।३०४ ॥
मेषसंक्रान्तिवेलायां स्वरभेदं विचारयेत् । संवत्सरफलं ब्रूयाल्लोकानां तत्त्वचिन्तकः ।। ३०५ ।।
पृथिव्यादिकतत्त्वेन दिनमासाब्दजं फलम् ।शोभनं च यथा दुष्टं व्योममारुतवह्निभिः ।। ३०६ ।।
सुभिक्षं राष्ट्रवृद्धिः स्यात् बहुसस्या वसुन्धरा । बहुवृष्टिस्तथा सौख्यं पृथ्वीतत्त्वं वहेद्यदि ।। ३०७ ।।
अतिवृष्टिः सुभिक्षं स्यादारोग्यं सौख्यमेव बहुस्या तथा पृथ्वी अप्तत्त्वं वै वहेद्यदि ।। ३०८ ।।
दुर्भिक्षं राष्ट्रभङ्गः स्यादुत्पत्तिश्च विनश्यति ।अल्पादल्पतरा वृष्टिरग्नितत्त्वं वहेद्यदि ।। ३०९ ।।
उत्पातोपद्रवा भीतिरपा वृद्धिः स्युरीतयः । मेषसंक्रान्तिवेलायां व्योमतत्त्वं वहेद्यदि ।। ३१० ।।
मेषसंक्रान्तिवेलायां व्योमतत्त्वं वहेद्यदि । तत्रापि शून्यता ज्ञेया सस्यादीनां सुखस्य च ।। ३११ ।।
तत्त्वेन सिध्यति । पूर्णप्रवेशने श्वासे सस्यं सूर्यचन्द्रेऽन्यथाभूते संग्रह सर्वसिद्धिदः ।।३१२ ।।
विषमे वह्नितत्त्वं स्याज्ज्ञायते केवलं नभः । तत्कुर्याद्वस्तुसंग्राहो द्विमासे च महार्घता । । ३१३ ।।
रखौ संक्रमते चन्द्रमन्ते प्रसर्पिता । खानिले वह्नियोगेन रौरवं जगतीतले ।। ३१४ ।।

अथ रोगप्रकरणम्

महीतत्त्वे स्वरोगश्च जले च जलमातृतः । तेजसि खेटवाटीस्था शाकिनो पितृदोषतः ।। ३१५ ।।
आदौ शून्यगतो दूतः पश्चात्पूर्णो विशेद्यदि । मूर्च्छितोऽपि ध्रुवं जीवेद्यदर्थे परिपृच्छति ।। ३१६ ।।
यस्मिन्नङ्गे स्थितो जीवस्तत्रस्थः परिपृच्छति । तदा जीवति जीवोऽसौ यदि रोगैरुपद्रुतः ।। ३१७ ।।

दक्षिणेन यदा वायुर्दूतो रौद्राक्षरो वदेत् । तदा जीवति जीवोऽसौ चन्द्रे समफलं भवेत् ।।३१८ ।।
जीवाकारं चा वा धृत्वा जीवाकारं विलोक्य च । जीवस्थो जीवितप्रश्ने तस्य स्याज्जीवितं फलम् ।।३१९ ।।
तथा यत्र वामचारे दक्षप्रवेशे वाहने । तत्रस्थः पृच्छते दूतस्तस्य सिद्धिर्न संशयः ।। ३२० ।।
प्रश्ने चाधः स्थिता जीवो नूनं जीवो हि जीवति । ऊर्ध्वचारस्थितो जीवो जीवो याति यमालयम् ।।३२१ ।।
विपरीताक्षरप्रश्ने रिक्तायां पृच्छको यदि । विपर्ययं च विज्ञेयं विषमस्योदये सति ॥ ३२२ ॥
चन्द्रस्थाने स्थितो जीवः सूर्यस्थाने तु पृच्छकः । तदा प्राणवियुक्तोऽसौ यदि वैद्यशतैर्वृतः ।। ३२३ ।।
पिङ्गलायां स्थितो जीवो वामे दूतस्तु पृच्छति । तदाऽपि प्रियते रोगी यदि त्राता महेश्वरः ।। ३२४ ।□
एकस्य भूतस्य विपर्ययेण रोगाभिभूतिर्भवतीह पुंसाम् ।
तयोर्द्वयोर्बन्धुसुहृद्विपत्तिः पक्षक्षये व्यत्ययतो मृतिः स्यात् ।।३२५ ।।

अथ कालप्रकरणम्

मासादौ चैव पक्षादौ वत्सरादौ यथाक्रमम् । क्षयकालं परीक्षेत वायुचारवशात्सुधीः ।। ३२६ ।।
पञ्चभूतात्मकं दीपं शिवस्नेहेन सिञ्चितम् । रक्षयेत्सूर्यवातेन प्राणी जीवः स्थिरो भवेत् ।। ३२७ ।।
मारुतं बन्धयित्वा तु सूर्यं बन्धयते यदि । अभ्यासाज्जीवते जीवः सूर्यकालेऽपि वञ्चिते । । ३२८ ।।
गगनात्स्रवते चन्द्रः कायपद्मानि सिञ्चयेत् । कर्मयोगसदाभ्यासैरमरः शशिसंश्रयात् ।।३२९ ।।
शशांकं वारयेद्रात्रौ दिवा वार्यो दिवाकरः । इत्यभ्यासरतो नित्यं स योगी नात्रसंशयः ।। ३३० ।।
आहोरात्रे यदैकत्र वहते यस्य मारुतः । तदा तस्य भवेन्मृत्युः संपूर्णे वत्सरत्रये ।। ३३१ ।।
आहोरात्रद्वयं यस्य पिंगलायां सदा गतिः । तस्य वर्षद्वयं प्रोक्तं जीवितं तत्त्ववेदिभिः ।। ३३२ ।।
त्रिरात्रं वहते यस्य वायुरेकपुटे स्थितः । तदा संवत्सरायुस्तं प्रवदंति मनीषिणः ।। ३३३॥
रात्रौ चन्द्रौ दिवा सूर्यो वहेद्यस्य निरन्तरम् । जानीयात्तस्य वै मृत्युःषण्मासाभ्यंतरे भवेत् ।। ३३४ ।।
लक्ष्यं लक्षितलक्षणेन सलिले भानुर्यदा दृश्यते ‘क्षीणो दक्षिणपश्चिमोत्तरपुरः षट्त्रिद्विमासैकतः ।
मध्यं छिद्रमिदं भवेद्दशदिनं धूमाकुलं तद्दिने सर्वज्ञैरपि भाषितं मुनिवरैरायुः प्रमाणं स्फुटम् ।।३३५ ।।
दूलः रक्तकषायकृष्णवसनो दन्तक्षतो मुण्डितस्तैलाभ्यक्तशरीररज्जुककरो दीनोऽश्रुपूर्णोत्तरः ।
भस्माङ्गारकपालपाशमुसली सूर्यास्तमायाति यः काली शून्यपदस्थितो गदयुतः कालानलस्यादृतः ।। ३३६ ।।
अकस्माच्चित्तविकृतिरकस्मात्पुरुषोत्तमः अकस्मादिन्द्रियोत्पातः सन्निपाताग्रलक्षणम् ।३३७ ।।
शरीरं शीतलं यस्य प्रकृतिर्विकृता भवेत् । तदरिष्टं समासेन व्यासतस्तु निबोध मे ।। ३३८ ।।
दुष्टशब्देषु रमतेऽशुद्धशब्देषु चाप्यति । पश्चात्तापो भवेदस्य तस्य मृत्युर्नसंशयः ।। ३३९ ।।

हुंकारः शीतलो यस्य फूत्कारो वह्निसन्निभः । महावैद्यो भवेद्यस्य तस्य मृत्युभवेद्ध्रुवम् ।। ३४० ।।

जिह्वां विष्णुपदं ध्रुवं सुरपदं सन्मातृकामंडल- मेतान्येवमरुन्धतीममृतगुं शुक्रं ध्रुवं वा क्षणम् ।

एतेष्वेकमपि स्फुटं न पुरुषः पश्येत्पुरः प्रेषितः सोऽवश्यं विशतीह कालवदनं संवत्सरादूर्ध्वतः ।। ३४१ ।।

अरश्मिबिम्बं सूर्यस्य वह्नेः शीतांशुमालिनः । दृष्ट्वैकादशमासायुर्नरश्चोर्ध्वं न जीवति ।। ३४२ ।।

वाप्यां पुरीषमूत्राणि सुवर्णं रजतं तथा । प्रत्यक्षमथवा स्वप्ने दशमासान्न जीवति ।। ३४३ ।।

क्वचित्पश्यति यो दीपं सुवर्णं च कषान्वितम् । विरूपाणि च भूतानि नवमासान्न जीवति ।। ३४४ ।।

स्थूलाङ्गोऽपि कृशः कृशोऽपि सहसा स्थूलत्वमालभ्यते प्राप्तो वा कनकप्रभां यदि भवेत्क्रूरोऽपि कृष्णच्छविः ।

शूरो भीरुसुधीरधर्मनिपुणः शांतो विकारी पुमानित्येवं प्रकृती प्रयाति चलनं मासाष्टकं जीवति ।। ३४५ ।।

पीडा भवेत्पाणितले च जिह्वामूले तथा स्याद्र रुधिरं च कृष्णम् ।

विद्वं न च ग्लायति यत्र दृष्ट्या जीवेन्मनुष्यः स हि सप्तमासम् ।।३४६ ।।

मध्यांगुलीनां त्रितयं न वक्रं रोगं विना शुष्यति यस्य कण्ठः ।

मुहुर्मुहुः प्रश्नवशेन जाढ्यात्- षड्भिः स मासैः प्रलयं प्रयाति ।। ३४७ ।।

न यस्य स्मरणां किञ्चिद्विद्यते भूतकर्मणि । सोऽवश्यं पञ्चमे मासि स्कन्धारूढो भविष्यति ।। ३४८ ।।

यस्य न स्फुरति ज्योतिः पीड्यते नयनद्वयम् । मरणं तस्य निर्दिष्टं चतुर्थे मासि निश्चितम् ।। ३४९ ।।

दन्ताश्य वृषणौ यस्य न किञ्चिदपि पीड्यते । तृतीयं मासमावश्यं कालाज्ञायां भवेन्नरः ।। ३५० ।।

कालो दूरस्थितो वापि येनोपायेन लक्ष्यते । तं वदामि समासेन यथाऽऽदिष्टं शिवागमे ।। ३५१ ।।

एकान्तं विजनं गत्वा कृत्वाऽऽदित्यं च पृष्ठतः । निरीक्षयेन्निजच्छायां कण्ठदेशे समाहितः ।। ३५२ ।।

ततश्चाकाशमीक्षेत ह्रीं परब्रह्मणे नमः । अष्टोत्तरशतं जप्त्वा ततः पश्यति शंकरम् ।। ३५३ ।।

शुद्धस्फटिकसंकाशं नानारूपधरं हरम् । षण्मासाभ्यासयोगेन भूचराणां पतिर्भवेत् ।

वर्षद्वयेन तेनाथ कर्त्ता हर्त्ता स्वयंप्रभुः ।। ३५४ ।।

त्रिकालज्ञत्वमाप्नोति परमानन्दमेव च। स ततोभ्यासयोगेन नास्ति किंचित्सुदुर्लभम् ।।३५५ ।।

यद्रूपं कृष्णवर्णं यः पश्यतिव्योम्नि निर्मले । षण्मासान्मृत्युमाप्नोति स योगी नात्र संशयः ।। ३५६ ।।

पीते व्याधिर्भयं रक्ते नीले हानिं विनिर्दिशेत् । नानावर्णेऽथ चेत्तस्मिन्सिद्धिश्च गीयते महान् ।।३५७ ।।

पदे गुल्फे च जठरे विनाशः क्रमशो भवेत् । विनश्यतो यदा बाहू स्वयं तु म्रियते ध्रुवम् ।।३५८ ।।

वामबाहुस्तथा भार्या नश्यतीति न संशयः । दक्षिणे बन्धुनाशो हि मृत्युमासे विनिर्दिशेत् ।। ३५९ ।।

अशिरो मासमरणं विना जंघे दिनाष्टकम् । अष्टभिः स्कन्धनाशेन च्छायालोपेन तत्क्षणात् ।।३६० ।।

प्रातः पृष्ठगते रवौ च निमिषाच्छायाऽङ्गुलिश्चाधरं दृष्ट्वाऽर्द्धेन मृतिस्त्विनन्तरमहो छायां नरः पश्यति।

तत्कर्णांसकरास्यपार्श्वहृदयाभावे क्षणार्धात्स्वयं दिङ्मूढो हि नरः शिरोविगमतो मासांस्तु षड् जीवति ।। ३६१ ।।

एकादिषोडशाहानि यदि भानुर्निनारन्तरम् । वहेद्यस्य च वै मृत्युः शेषाहेन च मासिके ।। ३६२ ।।

संपूर्ण वहते सूर्यचन्द्रमा नैव दृश्यते । पक्षेण जायते मृत्युः कालज्ञानेन भाषितम् ।। ३६३

मूत्रं पुरीषं वायुश्च समाकालं प्रवर्त्तते । तदासौ चलितो ज्ञेयो दशाहे म्रियते ध्रुवम् ।। ३६४ ।।

संपूर्णं वहते चन्द्रः सूर्यो नैव च दृश्यते । मासेन जायते मृत्युः कालज्ञेनानुभाषितम् ।। ३६५ ।।

अरुन्धतीं ध्रुवं चैव विष्णोस्त्रीणि पदानि च । आयुर्हीना न पश्यन्ति चतुर्थं मातृमण्डलम् ।। ३६६ ।।

अरुन्धतीं भवेज्जिह्वा ध्रुवा नासाग्रमेव च। ध्रुवौ विष्णुपदं ज्ञेयं तारकं मातृमण्डलम् ।। ३६७ ।।

नव भ्रुवं सप्त घोषं पञ्च तारां त्रिनासिकाम् । जिह्वामेकदिनं प्रोक्तं म्रियते मानवो ध्रुवम् ।।३६८ ।।

कोणावक्षणेरंगुलिभ्यां किञ्चित्पीड्य निरीक्षयेत् । यदा न दृश्यते बिन्दुर्दशाहेन भवेन्मृतः ।। ३६९।।

तीर्थस्नानेन दानेन तपसा सुकृतेन च। जपैर्ध्यानेन योगेन जायते कालवञ्चना ।। ३७० ।।

शरीरं नाशयन्त्येते दोषा धातुमलास्तथा । समस्तु वायुर्विज्ञेयो बलतेजोविवर्धनः ।। ३७१ ।।

रक्षणीयस्ततो देहो यतो धर्मादिसाधनम् । योगाभ्यासात्समायान्ति साधु याप्यास्तु साध्यताम् ।
असाध्या जीवितं घ्नन्ति न तत्रास्ति प्रतिक्रिया ।। ३७२ ।।

येषां हृदि स्फुरितं शाश्वतमद्वितीयं तेजस्तमोनिवहनाशकरं रहस्यम्।
तेषामखण्डशशिरम्यासुकांतिभाजां स्वप्नेऽपि नो भवति कालभयं नराणाम् ।। ३७३ ।।

इडा गंगेति विज्ञेया पिंगला यमुना नदी । मध्ये सरस्वतीं वीद्यात्प्रयागादिसमस्तथा ।। ३७४ ।।

आदी साधनमाख्यातं सद्य: प्रत्ययकारकम् ।बद्धपद्मासनो योगी बंधयेदुडियानकम् ।।३७५ ।।

पूरक: कुम्भकश्चैव रेचकश्च तृतीयकः । ज्ञातव्यो योगिभिर्नित्यं देहसंशुद्धिहेतवे ।। ३७६ ।।

पूरक: कुरुते वृद्धि धातुसाम्यः तथैव च। कुम्भके स्तम्भनं कुर्याज्जीवरक्षाविवर्धनम् ।।३७७ ।।

रेचको हरते पापं कुर्याद्योगपदं व्रजेत् । पश्चात्संग्रामवत्तिष्ठेल्लयबन्धं च कारयेत् ।।३७८ ।।

कुम्भयेत्सहजं वायुं यथाशक्ति प्रकल्पयेत् । रेचयेच्चन्द्रमार्गेण सूर्येणापूरयेत्सुधीः ।।३७९ ।।

चन्द्रं पिबति सूर्यश्च सूर्यं पिबति चन्द्रमाः । अन्योन्यकालभावेन जीवेदाचन्द्रतारकम् ।।३८० ।।

स्वीयाङ्गे वहते नाडी तन्नाडीरोधनं कुरु । मुखबन्धममुञ्चन्वै पवनं जायते युवा ।। ३८१ ।।

मुखनासाक्षिकर्णान्तानंगुलीभिर्निरोधयेत् । तत्त्वोदयमिति ज्ञेयं षण्मुखीकरणं प्रियम् ॥ ३८२ ।।

तस्य रूपं गतिः स्वादो मंडलं लक्षणं त्विदम् । स वेत्ति मानवो लोके संसर्गादपि मार्गवित् ।। ३८३ ।।

निराशो निष्कलो योगी न किञ्चिदपि चिन्तयेत् । वासनामुन्मनां कृत्वा कालं जयति लीलया ।। ३८४ ।।

विश्वस्य वेदिका शक्तिनेत्राभ्यां परिदृश्यते । तंत्रस्थं तु मनो यस्य याममात्रं भवेदिह ।। ३८५ ।।

तस्यायुर्वर्धते नित्यं घटिकात्रयमानतः । शिवेनोक्तं पुरा तन्त्रे सिद्धस्य गुणगहरे ।। ३८६ ।।

बद्ध्वा पद्मासनं ये गुदगतपवनं सन्निरुध्यामुच्चेस्तं तस्यापानरन्ध्रेक्रमजितमनिलं प्राणशक्त्या निरुद्ध्य ।

एकीभूतं सुषुम्नाविवरमुपगतं ब्रह्मरन्ध्रे च नीत्वा निक्षिप्याकाशमार्गे शिवचरणरतायान्ति ते केऽपि धन्याः।।३८७ ।।

य एतज्जानाति योगी एतत्पठति नित्यशः । सर्वदुःखविनिर्मुक्तो लभते वाञ्छितं फलम् ।।३८८ ।।

स्वरज्ञानं नरे यत्र लक्ष्मीः पदतले भवेत् । सर्वत्र च शरीरेऽपि सुखं तस्य सदा भवेत् ।। ३८९ ।।

प्रणवः सर्व वेदानां ब्राह्मणे भास्करो यथा । मृत्युलोके तथा पूज्यः स्वरज्ञानी पुमानपि । । ३९० ।।

नाडीत्रयं विजानाति तत्त्वज्ञानं तथैव च। नैव तेन भवेत्तुल्यं लक्षकोटिरसायनम् ।। ३९१ ।।

एकाक्षरप्रदातारं नाडीभेदविवेचकम् । पृथिव्यां नास्ति तद्द्रव्यं यद्यत्त्वा चानृणी भवेत् ।। ३९२ ।।

स्वरतत्त्वं तथा युद्धं देवि वश्यं स्त्रियस्तथा । गर्भादानं च रोगच कलार्द्धनैवमुच्यते ।। ३९३ ।।

एवं प्रवर्तितं लोके प्रसिद्ध सिद्धयोगिभिः । चन्द्रार्कग्रहणे जाप्यं पठतां सिद्धिदायकम् ।। ३९४ ।।

स्वरस्थाने तु समासीनो निद्रां चाहारमल्पकम् । चिन्तयेत्परमात्मानं यो वेद स भविष्यति ।। ३९५ ।।

इति श्री शिवपार्वती संवादे स्वरोदयशास्त्रं समाप्तम् ।।

SRI SWAMI SIVANANDA

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His passion for service drew him to the medical career; and soon he gravitated to where he thought that his service was most needed. Malaya claimed him. He had earlier been editing a health journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all; dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind renounced his career and took to a life of renunciation to qualify for ministering to the soul of man. He

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In 1932 Swami Sivananda started the Sivanandashram. In 1936 was born The Divine Life Society. In 1948 the Yoga-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 Swamiji undertook a lightning tour of India and Ceylon. In 1953 Swamiji convened a World Parliament of Religions'. Swamiji is the author of over 300 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read Swamin's works is to drink at the Fountain of Wisdom Supreme. On 14th July, 1963 Swamiji entered Mahasamadhi.

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